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CHRONICLE

Congressional Commissions at Work—Big Withdrawal Orders—Cloakmakers' Labor War—Maine Memorial—Western Canada Crops—Politics in Mexico—Storm Brewing in Spain—Great Britain—Ireland—M. Briand's Program—The New Prussian Cabinet—A Practical Propaganda—Russia and Poland—Railway Mortality 349-352

QUESTIONS OF THE DAY

Catholic Educational Association Convention—The Religious Crisis in France—A New Moral for an Old Book—Comparative Statistics—An Apostolic Woman—A Great Priest Explorer 353-361

IN MISSION FIELDS

From a Missioner's Diary.....361-362

CORRESPONDENCE

New Parishes in Paris—How Deputies are Made—Stamping out China's Opium Habit—The Virgin of Antipolo.....362-363

EDITORIAL

If Leo XIII Were Alive—High Schools Rampant—Alive to Opportunities—Florence Nightingale's Tribute—Notes364-366

A FRUIT AND A FLOWER.....367

LITERATURE

The Lost Art of Conversation—Narratives of New Netherland, 1609-1664—Hardy Plants for Cottage Gardens—Francis de Sales—How Americans are Governed in Nation, State and City—Cardinal Mercier's Conferences to His Seminarists—Boy—Books Received—Literary Notes 367-369

EDUCATION

Seventh Annual Convention Catholic Educational Association—Catholic Educational Congress in Buenos Aires—The Proper System of Penmanship370

ECONOMICS

San Francisco's Water System.....370-371

SOCIOLOGY

Bureau of Laymen's Retreats in the Middle West—The United States Department of Agriculture—Woman's Suffrage in England—Municipal Sanitary Reform in Ireland—Consumption of Tobacco in France—To Develop the Port of

Galway—Increase in British Exports—Germany's African Diamond Fields.....371

ECCLESIASTICAL ITEMS

Memorial to Boston's Bishops—A Polyglot Celebration—Catholic Poles Commemorate Historic Event—Rev. Dr. Currier Declines Philippines' Bishopric—Redemptorist Superior General Visiting Here—Leipzig's Second Parish—Honor for Belmont Abbey—Poverty in Catholic Poland—The Largest Catholic City—The New Bishop of Auckland371-372

PULPIT, PRESS AND PLATFORM

A Japanese Buddhist on the Religion of His Fellow Countrymen372-373

SCIENCE

Photographing Fair—Planetary Details—Pressure of Light on Gases—Effects of Alloys on Iron—Plutonium—The Heart and the Forces of Gravity—Rapid Seasoning of Wood—Wireless Station on the Eiffel Tower—The Causes of Volcanic Eruptions373-374

LETTERS TO THE EDITOR

Southern War Chaplains—Anti-Christian Education374

CHRONICLE

Congressional Commissions at Work.—Many members of the Senate and the House of Representatives are engaged during the summer recess in gathering facts and making investigations, as ordered during the session of Congress lately adjourned. Sixteen committees or commissions of this character are enumerated. Senate inquiry into the bribery scandal connected with the election of Senator Lorimer, of Illinois; Senate and House investigations of the bribery charges preferred by Senator Gore, in connection with Indian contracts for legal services; joint investigation of Conservation policies involved in the Ballinger-Pinchot controversy; Senate investigation of the administration of the Reclamation fund; examination by three engineers into the feasibility of the deep waterway project as it pertains to the Illinois and Desplaines rivers; inquiry by the Interstate Commerce Commission into the cost of railway postal cars; a commission to look into the advisability of legislation defining the liability of employers for personal injuries of employees; a commission to examine the question of Federal regulation of railroad stock and bond issues; investigation by a House committee of the naturalization situation in New York; House investigation of alleged irregularities in the sale and use of Philippine Friar lands, involving questionable transactions of the Sugar Trust; a commission to further the cause of international peace; investigation by the Commissioner of Labor of conditions of employment in the Steel industry; survey of the question

of preserving rivers for navigation by forest conservation; Senate investigation of alleged atrocities on prisoners in "third degree" inquisitions; House investigations of lobbying for and against ship subsidy legislation; Senate inquiry into the increase of the postal franking privilege. The great majority of these commissions have been instructed to report to Congress in December. The Ballinger-Pinchot investigation committee adjourned to meet in Minneapolis on September 5, when an effort will be made to agree on a report which will then be made public.

Big Withdrawal Orders.—Mr. Roosevelt, as president, inaugurated the policy of withdrawing public lands under the general theory of the right of the Executive to do anything in the interest of the public domain not prohibited by law. As suits are now pending in the Federal courts questioning the right of the Executive to make these withdrawals, President Taft secured the passage of a bill by the last Congress giving him the authority to withdraw lands pending special legislation for their disposition. The first application of this new conservation act was made last week by the President, when he withdrew from entry 8,500,000 acres of land, valuable because of water power, phosphates and petroleum deposits. In addition he approved the withdrawal of important coal lands in Alaska, thus confirming an order issued by President Roosevelt in 1906. By the withdrawal later in the week of 35,073,164 acres of coal lands in North and South Dakota, Washington, Utah, Colorado and Arizona, Mr. Taft has not only confirmed

withdrawals covering 14,374,695 acres, made during the last four years, which he regarded as of doubtful validity, but he has added 20,698,469 acres of new coal-bearing deposits belonging to the public domain. With the 8,500,000 acres previously withdrawn this week, the total area set aside by Mr. Taft under the recent act of Congress almost equals that of the State of Missouri or Washington.

Cloakmakers' Labor War.—A general strike of cloakmakers, preparations for which have been going on for several months, began in Manhattan, The Bronx, Brooklyn and in Newark, N. J. The number of workers involved is 70,000, ten per cent. of whom are women. It is the first general strike of cloakmakers for sixteen years, and the largest in a single trade that has ever taken place in New York. Better wages and shorter hours are demanded. The Executive committee of the American Federation of Labor declare that the strike will extend to every big city in the country should any attempt be made by the employers to have their work done outside of Greater New York. The strikers are willing to submit their grievances to arbitration and the employers show a disposition to come to an amicable agreement.

Maine Memorial.—A national monument is to be erected in New York city in memory of those who perished on the battleship Maine, in 1898, in Havana harbor. For eight years this project has been hanging fire and the \$100,000 collected has remained unexpended. The site chosen is at the entrance to Central Park at Columbus Circle, and the design, which has been accepted by the Municipal Art Commission, includes an ornamental entrance to the park for the setting. This architectural addition is the work of H. Van Buren Magonigle, the winner in the competition for the design of the proposed Hudson-Fulton memorial. His associate is Attilio Piccirilli, the sculptor, whose designs for the monument itself were approved in 1902. It is expected that the monument will be finished in the course of a year and a half.

Western Canada Crops.—Recent news from Minnesota and North Dakota reported great damage done to the growing wheat by the continued drought, while the prospects in the Canadian West seemed very good. Manitoba appears to have suffered severely during the drought, as well as those portions of Alberta that are not irrigated. Since June 19 agents of the various railway companies generally emphasized the need of rain. Since then there has been no rainfall with the exception of a few scattered showers, and owing to the great heat the moisture thus produced dried up in a few hours. W. J. Thomson, one of the leading grain men of Winnipeg, says that the crops are all burnt up, and, with the exception of the North country, especially Saskatchewan,

where there have been a few rains, making the crops look promising, this pessimistic view seems to be that of the majority of local grain men. With heavy rains, however, a fair crop may still result, but this will only be a poor showing when the greatly increased acreage is taken into account.

Politics in Mexico.—The court martial which convened to try the authors of the Indian uprising at Valladolid sentenced seven to terms of imprisonment and three to be shot. The execution took place on June 26, the day after the court reached its decision.—Francisco I. Madero, the former candidate for the presidency, who is now in jail on charges of sedition and for insulting President Diaz, has appointed "defenders" with whom the law guarantees him the right to consult twice a day. He has named his parents and his wife, his three brothers and their wives and a Miss Sanchez. The attempt of the prison authorities at San Luis Potosi to hold him incomunicado is thus frustrated. He will be tried in Puebla for having insulted the President in a speech which he delivered in that city.

Storm Brewing in Spain.—Thirty-six ladies of the highest rank, representing an association of 200,000 of their sex, waited on Premier Canalejas, urging him to cease antagonizing the Church. He declared that his mind was made up and that he would follow his plan regardless of protests and comments. King Alfonso XIII is besieged with petitions to remove the minister. —Carlist sympathizers have sent a delegation to present a richly jeweled sword to Don Jaime, claimant of the throne in succession to his father Don Carlos.

Great Britain.—Westminster Cathedral, of which the foundation stone was laid on the Feast of St. Peter and Paul, 1895, was solemnly consecrated on June 28. Archbishop Bourne consecrated the High Altar; the other altars were consecrated by the Bishops of Newport, Birmingham, Middlesbrough, Liverpool, Menevia, Nottingham, Clifton, Salford, Southwark, Hexham and Newcastle, Northampton, Shrewsbury and Amyela. The procession of the Archbishop, Bishops, Canons, Abbots, prelates, clergy and people was of immense proportions. The Solemn Mass of Consecration was sung by Bishop Cotter. On the following day the sixtieth anniversary of the restoration of the Catholic Hierarchy in England was celebrated by a Solemn Mass of Thanksgiving in Westminster Cathedral, sung by Archbishop Bourne, in the presence of three other Archbishops, 20 Bishops, including the 15 Bishops of the dioceses into which England was divided in 1850, eight Abbots and hundreds of priests, secular and regular. Bishop Hedley, of Newport, preached on the Catholic as the only true Church, and said that "their membership of that Church was more to them than their citizenship of their country and family ties, and Catholics everywhere were more to

them than the brothers of their blood and race." In the evening Lord Mayor Knill, who had attended the services in his mayoral robes, entertained the prelates at the Mansion House. The Austrian, Spanish and Belgian ambassadors and a distinguished company, exclusively Catholic, attended. The *Times*, which had fiercely inveighed against the establishment of the Hierarchy in 1860, paid a handsome tribute on this occasion.—The Episcopalians, on June 30, consecrated "The Lady Chapel" of their Liverpool Cathedral: "This House of God, under the name of the Chapel of the Blessed Virgin Mary." It cost \$300,000.—Mr. Asquith announced that the Veto Conference has been abandoned. His substitute for the Declaration Oath is as follows: "I do solemnly and sincerely, in the presence of God, profess, testify and declare that I am a faithful member of the Protestant Reformed Church by law established in England, and that I will, according to the true intent of the enactments to secure the Protestant succession to the Throne of my realm, uphold and maintain the said enactments to the best of my power according to law." Mr. Balfour was in complete accord with the purpose and purport of the change, but the Orange members for Ulster insisted on a division and mustered 42 supporters.—Sir Edward Grey has announced that there will be no change in the administration of Egypt and that Sir Eldon Gorst, who was supposed to be censured in Mr. Roosevelt's Guild Hall speech, has discharged his duties with complete satisfaction and will be retained.—The completion of the Lloyd George Budget is to be postponed to an Autumn Session. Though it is on the same lines as last year's and carries an increase of over \$100,000,000, the Unionists will not seriously oppose it.

Ireland.—The announcement of Mr. Lloyd George that he would make no changes in taxation on spirits, in spite of the fact that his heavy taxation of last year has resulted in lowering the revenue, puts the Irish Party in a difficult position. The tax has hit the liquor industry hard, and several distillers, Kinahan & Co. being the latest, have gone into liquidation. The Unionist papers and Mr. O'Brien's organ, the *Cork Free Press*, are making a great outcry against the "iniquitous taxation" and the "shameful betrayal" of the Party. Others, while opposed to the principle of the tax, are not disposed to make a fight against anything that lessens the consumption of liquor. Mr. Redmond claims, however, and in this the Chancellor agreed, that the Temperance Movement is mainly responsible for the remarkable lowering of the drink rate in Ireland. A meeting held last week, in Dundalk, bears out this contention. Over 20,000 people, belonging to Total Abstinence Societies in Louth, Monaghan, Armagh, Cavan, Tyrone and Down, assembled to commemorate the Golden Jubilee of the foundation of the Dundalk Society by Father Mathew. Father Cullen S.J., said the rapidity of the progress of Temperance in the last few years amounted

to a revolution. The pioneer organization had now 161,000 workers actively engaged in promoting total abstinence. They had affiliated the convent schools in Ireland, most of the National schools, the National teachers and the Training schools. Cardinal Logue said: "Ireland temperate means Ireland free. There is no more direct means of securing the great boon of liberty than by our self-respect and temperate living." In answer to the objection that the Budget in injuring liquor manufacture kills the subsidiary industries, it was said that the chief by-products are poverty and crime, and the Budget that helps to lessen these is welcome.

It appears that a number of Catholic Nationalists had entered themselves on the last Irish census papers as "Idolaters," replying to the enumerators' remonstrances that the king had sworn they were idolaters and they didn't want "to make a liar of his majesty." This was probably suggested by Mr. Healy's address in Dundalk at the time of King Edward's coronation: "Fellow idolaters. . . why does not his majesty make the same declaration against Buddha? Turk, Jew and Atheist are left unscathed by these foul words and the only creed outraged is the creed that honors the Virgin Mother of God and the Divinity of Christ in the Blessed Sacrament."

M. Briand's Program.—M. Briand announces that he wants a reform in the present constitution of Parliament. His program calls for proportional or minority representation; an extension of the terms of the representatives from four to six years or nine years, with triennial renewals of one-third of the House; and the abandonment of the present system of election from what is called *scrutin d'arrondissement*, to *scrutin de liste*, namely voting a general ticket instead of for individual members of small constituencies. The reason for the latter change is that Parliament is at present made up of factions which cannot be held together except by dickerings, as in the case of the famous *bloc*, but which split up into their original factors as soon as the motion of coalition ceases. A government can hold its place only by humoring these warring factions. Briand's hope seems to be based on the fact that the last election has sent into the Parliament two hundred new members whom the various factions have not absorbed. If he captures them, however, as supporters, it will only add one more group to those already existing.

The Premier's opening speech was characteristic of the man. While appealing for reform he hoped that the new Parliament would follow in the footsteps of the old in its struggle against clericalism. Then suddenly veering around he proclaimed that political power should never be used as an instrument of tyranny and oppression, but that the duty of the Republic should always be to widen the boundaries of justice and liberty. Singularly enough every one took him seriously; the Right applauded, and the Left grew furious. As if to show

how shallow the whole thing was, Parliament immediately proceeded to cancel the election of M. Monprofit, one of the most distinguished surgeons of France, who had a clear majority, and to endorse that of Legitimist, a negro Socialist, from Martinique, who was not elected at all, and whose opening speech from the tribune, in West Indian French, provoked the wild hilarity of the members. While this anxious striving for the stability of the Republic was showing itself in the Palais Bourbon, the people were out in the street shouting *vive le roi* for the King of Bulgaria, and President Fallieres was making fulsome speeches to His Majesty. The national debt of thirty milliards, which is the largest in the world, engaged the attention of the legislatures. There were some fierce protests against adding to it, and the most insistent orator on that point was Pelletan, who, when he was Minister, had done most to increase it.

The New Prussian Cabinet.—Unexpected to the public, as well to the press, has been the official announcement of the retirement of two members of the Prussian Ministry of Agriculture, Count von Arnim, and the Minister of the Interior, Count von Moltke. Baron Clemens von Schorlemer, Governor (Oberpräsident) of the Rhine province, is appointed Minister of Agriculture, and Baron von Dallwitz, Governor of Silesia, Minister of the Interior. Minister von Dallwitz is known as a man of strongly conservative antecedents and principles. The appointment of Baron von Schorlemer has caused wide-spread comment in the press of all shades of political and religious opinions. For the first time, after a very long interval, has a man been called into the Prussian Ministry who is a practical Catholic. He is a son of the famous Westphalian Catholic nobleman, Baron von Schorlemer-Alst, who was one of the foremost members of the Centre Party during the years of the Kulturkampf, and the founder of the Westphalian "Farmers' League," whence he received the honorary title of "King of the Farmers." The new Minister is fifty-four years old. He is an opponent of the Centre Party. Together with another Catholic nobleman, Count Hoensbroech (an elder brother of the notorious ex-Jesuit and apostate) he has founded "Die deutsche Vereinigung," an association which has for its main object the destruction of the Centre Party. His efforts in this direction have so far been barren of success. The leading organ of the Centre Party, *Germania*, hails with satisfaction the appointment of a real Catholic to the Cabinet, notwithstanding his opposition to the Party which represents the Catholics in Prussian, as well as in Imperial politics. In the meantime the agitation against the Church, the Pope and his recent Encyclical on St. Charles Borromeo is being kept up in various Protestant centres, despite the fact that the Prussian Government has expressed its satisfaction with the diplomatic settlement of the affair. The Emperor seems to have recovered from his recent illness.

A Practical Propaganda.—The Bonifatiusverein, a society in Germany for the support of Catholics living in overwhelmingly Protestant districts, similar to our Catholic Extension Society, since its institution, sixty years ago, has collected and distributed a little more than ten million dollars and founded a thousand parishes and fifteen hundred smaller mission stations. Its organ, the *Bonifatiusblatt*, is printed in three languages and circulates more than a million copies. The diocesan section of Paderborn collected during the last year about \$44,000. This is not enough for the needs of the diocese, which beside many compactly Catholic districts contains a number of the Protestant principalities and duchies. The society supports or subsidizes not only priests and their churches, but also schools and teachers, the latter requiring a considerable sum, as there are few religious admitted in those districts, and the lay teachers are easily lured away by the higher salaries offered in the state schools.

Russia and Poland.—As is known Russia, after the Russo-Japanese war, promised a large measure of political liberty to its subjects. A constitution was proclaimed; several provinces received a form of autonomy; the Poles, until then treated almost more harshly in many districts than were the Irish by Cromwell, were restored to a partial enjoyment of their civil rights. Unfortunately Russia does not seem to have in mind to carry this beneficent policy further. The recent abolition of Finland's constitution guaranteed by international treaties, is clear proof of this. Poland's experience is another evidence. Among the easternmost of the Polish provinces, which in the dismemberment of that unhappy country became Russian territory, there are some which have now a fair sprinkling of Russian inhabitants. Some of these provinces have been promised autonomy. But this autonomy is unhappily only another form of Russification. Provincial parliaments are established, but with the proviso that the president, vice-president and half of the deputies are to be Russians. Of other offices required in the autonomous provinces some must be filled by Russians, the rest will be open to Poles or Russians, but again one-half of the number must go to the latter. A similar enactment governs the selection of committee members. The plan to secure Russian control extends to executive offices, even where the Poles far outnumber the Russians and are socially of much higher standing. In the city of Minsk, for instance, the Mayor has been hitherto a Pole, hereafter by law he will be a Russian, and but two-fifths of the aldermanic board will be permitted to be Poles.

Railway Mortality.—Statistics show that the number of deaths per hundred of each million travelers on the railroads of Germany is 8; in Prussia 7; in Austria 12; in France 13; in England 14; Switzerland 15; in Belgium 22; in the United States 45, and in Russia 224.

QUESTIONS OF THE DAY

Catholic Educational Association Convention

The seventh annual convention of the Catholic Educational Association, which closed on July 7th at Detroit, has kept up the pace of steadily increasing enthusiasm and efficiency. There were over a thousand regularly accredited delegates in constant attendance during the four days of its sessions. The earnest severity of work done was relieved by an atmosphere of most pronounced geniality and sympathetic cooperation. The members seemed more than usually well acquainted with one another, and the give and take of the discussions was marked by a spirit of mutual consideration and concession as well as by frank and fearless criticism. The activities in the lower school department, as was to be expected from the larger number of pupils concerned, were more numerous; but the depth, weight and pointedness of the papers in the higher departments was significant of the higher intellectual interests at stake and the importance attached to higher education.

In all the departments the general tendency seemed to be to break away from many of the present concessions in studies and aims to the programs of the secular schools and colleges. It is recognized that whereas the secular schools seem concerned too largely with the problem of turning out economic units for an industrial state, the Catholic educator must protect his purpose to turn out children of God, fully developed to assume the rights and duties of human life in a republic of freemen with natural faculties developed for entrance upon some of the many avenues of human endeavor open to them to-day. There is a growing determination to go back to the simpler and more efficacious instruments for accomplishing that development. This appeared in the grammar department by an insistence upon character development, by a call for an emphasis of the "three R's," by a suggestion of reducing the grammar curriculum to six grades.

It was made clearly desirable to discriminate carefully in secondary schools between the studies that are essential to the logical and consistent development of the student mind to the proper capacity for entering upon a course of the liberal arts, and the studies necessary to protect, as best may be, the student who is unfortunately forced by our present industrial and social conditions to enter upon the responsibilities of self-sustaining life at an early and immature age.

In the college conference the delegates were eloquent upon the fact that the object of a liberal education is to produce the full rounded man with faculties developed in due proportion and harmony. They, too, wish to distinguish by hard and fast lines between the studies which will accomplish this purpose and the studies which aim at preparing a youth prematurely for some specific ave-

nue of opportunity. In this connection the discussion bore on a more rational determination of the essential courses for the colleges and the essential requirements for entrance upon the same. Moreover the importance of sound philosophy and of dogmatically moral theology and of thorough courses in homiletics was emphasized, the former in the College Conference, the latter in the Seminary Department.

From the above summary of general tendencies in the convention discussions it will appear that the program of work this year was particularly vital, fundamental and harmonious. The notable resolutions setting forth the sense of the whole association were the appeal for greater pastoral encouragement of Catholic secondary and higher education and the protest against the presumptuous assumption of educational jurisdiction by the trustees of the Carnegie Foundation. The latter resolution is perhaps of sufficient interest to quote in full:

"Whereas—We view with concern the encroachment upon liberty of education by any private Board of Trustees suggestive of an educational 'Trust,' and notably by what is called The Carnegie Foundation, acting without mandate from the people, without warrant of present conditions, and without responsibility to any tribunal save themselves; and

"Whereas—We conceive liberty of education, owing to the inseparability of religious principles from moral training, to be involved in our constitutional right of freedom of conscience;

"Resolved—That we look to the saving sense of the American people to preserve our freedom of education as one of the safeguards of a popular government by a free people."

The spirit of this resolution would seem to call for commendation. It is perfectly clear that freedom of the press and freedom of speech and the right of petition will be of trivial avail to secure free institutions, if a government were to throttle the free development of the child and youth within the limits of natural morality and civic duty. It is perfectly clear that the usurpation of power to the overturning of independent popular government could not possibly accomplish its nefarious purpose more thoroughly than by inhibiting the individual from educating his offspring himself, and forcing him to make it a puppet at the governing power's disposal. How much more so, if in these times, under the Trust pretext of a saving of economic waste, a private corporation should assume to itself the enormous and preposterous power of putting out of existence the small college of the citizen's choice, as it would the small manufacturer or merchant, taking over the education of our youth as it would the production and marketing of steel, and giving such education only as would suit its industrial corporate majesty glorified with the new religion of the modern university, which Mr. Pritchett, the Chairman of the Trustees of the Carnegie Foundation, declares to be the glorious appreciation of the scientific correlation of things and the cosmic

sympathies of man. I have not Mr. Pritchett's words by me, but the above is substantially the impression produced by the delirious apostrophe to modern university religion to be found in his address at Berkeley, California, given last fall.

Of course it is no new thought that to deprive us of the right to teach our children the principles of our faith in the only atmosphere that will train them to right habits of Christian conduct as we conceive it, is a fundamental blow at our freedom of conscience. If we cannot train our posterity to the habits of our faith, morals and worship, what boots it that we are free ourselves to enter church as we please and worship God as we list? The student of recent European history will observe that the blow struck at freedom of Catholic education was prompted by a determination to blot out the Catholic faith and was speedily followed by a direct attack upon the Catholic Church, its venerable bishops and the right of free assembly and speech in the Catholic religious edifices.

Whether there is an understanding between the principals of European and American policies of secularizing education, or whether a similarity of social causes is working out analogous effects, it is difficult to say. At all events it is wise to resist tendencies that make for irreligion and are a peril to human freedom.

As a last word about the convention it may be added that the Holy Father sent a letter, which was read at the final session, in which, while blessing the efforts of the Association, he calls attention to the necessity of teaching Christian conduct by example as well as by precept and urges the use of the power of the press for the defence of Christian truth. In this connection it may be noted that the Catholic University announced by circular to the delegates that the University has in prospect the publication of a Catholic Educational Review.

CHARLES MACKSEY, S.J.

The Religious Crisis in France

I

WHY THE BLOC ALWAYS WINS.

In the religious crisis which has been agitating France for so long a time many things are to be considered, but they may be ranged under two clear and simple questions: 1. Why does the *Bloc* always gain ground? 2. Why do the Catholics always lose ground? These two questions are so intimately correlated that an answer to the first foreshadows the solution of the second.

What makes the *Bloc* strong is its organization and its tactics; whereas the organization and tactics of the Catholics have hitherto remained ineffective. The *Bloc* follows out a plan which has, for its partisans, the immense advantage of having been prepared and determined on a long time in advance. The name *le Bloc* has been in use for about twelve years only. Invented a little while be-

fore by M. Clemenceau, this symbolical appellation was definitively adopted and consecrated in 1898.

At that time there was organized in the Chamber for the first time a compact and solid majority of moderate freethinkers, radicals and socialists. The name *Bloc* was perfectly suited to these groups which were from that on to be united by the bond of antagonism to religion. But this program was not really new, except in its political adaptation. In point of fact, it had been systematically applied for twenty years, and its origin goes still further back. The conquest of the schools was planned before 1870, and immediately after the military defeats of the country it was pursued with indefatigable ardor.

To account for the victories continually won in France by free thought, a review of events is indispensable (I reviewed these facts in two long articles, which the London *Times* faithfully published over my signature on November 6 and 8, 1909. The explanations there given by me were, in great part, reproduced by the *North American Review* last February, but without acknowledgment.) I need hardly point out that they are of the most vital importance. Evidently the party which enters upon a long campaign, with a fully developed plan in which the ultimate object is clearly defined, the whole series of operations foreseen, the progressive steps and essential maneuvers calculated beforehand, has every chance of success. Now, as early as 1872, the conquest of the schools, the destruction of teaching congregations, the suppression of convents, the separation of Church and State, the founding of a multitude of associations destined to turn away from the Church children and youth, in a word, a general effort tending to secularize laws, minds, morals, all this was studied, decided, prepared.

Even the method of procedure was elaborated and fixed. It was understood that a series of progressive reforms would be adopted, between each of which more or less prolonged intervals of time would be allowed to elapse, so as not to alarm the nation, and in order to accustom it to view each new measure as the natural and logical consequence of the measure previously accepted and realized. It was also understood that the entire aggressive program would be presented as a work of neutrality, of tolerance and even of pacification. We have seen, we continue to see, the astounding fulfilment of all this.

The first move was the laicisation of the public schools, conceived and carried on in this way. After 1870 a false idea was purposely set afloat to mislead humiliated France by starting "the fable of the schoolmaster," namely, that the military disasters of the French were caused by the general ignorance in which, so it seemed, France had remained immersed. Even before 1870, viz., in 1866, the cry was heard, "The German schoolmaster won the battle of Sadowa." After the defeats of 1870 the formula received a new application and was propagated in France with prodigious ardor. During ten years

and more an enormous number of books, pamphlets, newspaper articles and political and pedagogic speeches spread broadcast this false but skilfully chosen idea, "The German schoolmaster won the battle of Sedan." A multitude of people became convinced that the reconstruction of the nation could be accomplished only by the unlimited multiplication of schools and a new system of teaching.

The irritation against the fallen empire was extreme, so the reformers purposed doing the opposite of what had been done under the empire, which had generally upheld religion in the primary schools, the lycées and the colleges. The militant freethinkers succeeded, without great difficulty, in persuading the liberals and the crowd of moderate folk that patriotism required the separation of religion from the school; therefore, there must no longer be any Brothers or Sisters in the public, that is to say, in the communal schools, in which up till that time Religious were very numerous.

At first and for about ten years the great reform wore a liberal and conciliatory aspect. Jules Ferry, Paul Bert and a hundred others were careful to aver that it was not aimed at beliefs. Ordinarily, in spite of their settled determination to push their undertaking further, they confined themselves to saying that the mixture of religious and lay people in public teaching produced a strange and regrettable confusion. They spoke as if they had in view merely a sort of house-moving or rearrangement, so as to make everybody feel at home. The public or communal schools were all to be confided to lay teachers who would not bother about religious instruction. As to the members of religious congregations, it was declared that they might direct other schools founded by private citizens and in which religious instruction would have its place. In the Senate, on December 9, 1879, Jules Ferry, Cabinet minister, assured the anxious Catholics of the country that "religious teaching, confined to its legitimate proportions, will continue. . . . Your liberty is entire, absolute; you may establish as many religious schools as you wish. . . . What do you complain of? Use your liberty." Hence it is not surprising that the laicizing reform was approved of by many peaceful and liberal citizens.

Nevertheless, in 1901, laws voted in close succession suppressed the majority of the religious congregations, all the teaching orders, consequently all religious schools, to which Jules Ferry had promised complete and clearly defined liberty! In the course of a few months, with the help of the police and the army, Premier Combes suppressed fifteen thousand free schools. The hour had come for giving a new impulse to the anti-religious struggle. In other words, many of the important measures decided upon long before but hitherto held in reserve, were now to be carried out.

The question of religious schools having thus been settled, the *Bloc* promptly entered upon that part of the program which was to upset the general system of wor-

ship. For the last hundred years there had been a Concordat with Rome, guaranteeing the rights of the clergy. In virtue of this treaty, priests had hitherto received a salary which represented but a small part of the ecclesiastical property confiscated in 1791. Frequently, in the preceding twenty years, the Separation of Church and State had been demanded by some isolated freethinkers, but it had been brushed aside as a project of reform that had been abandoned. Suddenly it stood in the forefront of the measures that had to be urged. M. Combes had just seized the reins of power, and according to the time-honored usage, he had declared that he wished to preserve the Concordat. A fortnight later the same Combes radically changed his mind and prepared the rupture with Rome as well as the suppression of the Budget of Worship. Combes, who was carrying out the projects of the men back of him, had just been ordered to act. The affair was conducted with extraordinary speed. The hour had struck.

There were also other measures on the program. They were announced on June 6, 1909, by the *Journal Officiel* that a law will be passed to keep under the influence of irreligious teaching the boys and girls who have completed their primary school course. Up to the age of eighteen the youth of both sexes must attend post-graduate institutions established expressly to combat Christian habits and beliefs.

Even now other measures of the same sort are contemplated and will be carried out according to the same program. To invoke patriotism, toleration, progress; to take possession of education as a means of influencing the popular mind; to invade the administrative offices and the government; to get hold of the legislative machine and turn the laws into instruments of domination and propagandism: such is the realization, now effected, of the plan fixed upon at the outset. Many and different reasons explain how so audacious a plan could have been executed, but among these reasons one of the most important is that the freethinkers have always been ready beforehand. They have always been able to take the initiative; to attack instead of merely remaining on the defensive; to utilize or even to originate events instead of being led by them.

To execute such skilful tactics it was not enough to have planned them and to have them adopted by a certain number of influential persons. They had to be, above all regulated and directed by a powerful authority, like that of the commander-in-chief in war who arranges every move of each army corps. This authority in France is Freemasonry. It wields extraordinary power. It prepares the laws, it has complete control over the legislature. Its method of procedure would be an interesting study, but would require special and detailed treatment. British or American Freemasons have no idea of the rôle that this association plays in the heart of old Christian France. I have indicated it in the *April Nineteenth Century and After*, when speaking of a very remarkable work by a for-

mer French Freemason, M. Copin Albancelli, who has successfully organized the fight against the lodges. To-day I have space only to recommend this work. It is in two volumes and is published by the Librairie de la Renaissance française, Passage des Panoramas 52, Paris. The first volume is entitled "Le Pouvoir Occulte contre la France," the second, "La Conjuración Juive contre le monde chrétien."

I also beg the readers of AMERICA to allow me to mention another book which agrees admirably with the volumes just commended. It is the fourth and last volume of the "Histoire de la République," by M. de Marcère. The author, who, at eighty-two years of age, still preserves all the vigor of full maturity, relates what he has done and seen. M. de Marcère was three times a Minister of the Republic, and in particular Minister of the Interior from 1877 to 1879. Listen to this statesman summing up the events of which he was a witness: "At the time when the story I have undertaken ends, little or nothing was known of the Masonic campaign. At most, the initiated might suspect it; and this common error gives the key of most of the events that fill this volume. It is a ray of light thrown backward over a past which thus opens up new vistas of information." ("Hist. de la Rép.," par M. de Marcère. Deuxième partie. Quatrième volume. Avant-propos, page XV. Paris, Librairie Plon.) Such are the words of a statesman speaking with the authority of profound knowledge and long experience, and with the accent of a noble and courageous conviction.

Such, then, are the reasons of the success of the *Bloc*. In another article I will try to point out wherein has hitherto lain the weakness of French Catholics.

EUGÈNE TAVERNIER,
Associate editor of the *Univers*.

A New Moral for an Old Book

Some of our readers—perhaps many—have read the story of a famous Oxford freshman, Mr. Verdant Green. It was not an edifying book, though it used to amuse. It failed to edify because its moral seemed to be, that to be worth one's salt at the University one must plunge into the inane follies of undergraduate life, moderating the participation in them only by the principle of decency which requires one to leave respectably and with a pass degree. Nevertheless, such as did not reflect much found it entertaining, hardly otherwise than children find a drunken man; and we who in thoughtless youth were entertained by it, do not forget how discordant were Mr. Verdant Green's idea of a "wine" before he had shared in the revels of Charles Larkyns, Mr. Bouncer, Four-in-hand Fosbrooke and their friends, and the condition of "Mr. Verdant Greel Oxful fresmal" when no longer able to sing "Marble Halls." Now that we have reached the years which should bring some wisdom, we will try to get some profit out of what once only amused us.

Mr. Verdant Green is a type. Having been brought up at home on Wordsworth, Cowper and tea, the youngest child and the only son among several sisters, he unsuspectingly took the wine party to which Charles Larkyns invited him to be a relaxation of studious men who would discuss over their modest cups questions of literature, science and art. His mistake was that he made no allowance for the spirit of the set into which he had fallen and imagined its members in his own home environment. Mr. Larkyns and his friends would, at least in the early hours of the evening, have discussed gladly and impartially Tom Crib, the boxer, or the points of "Huz, the first-born, and Buz, his brother," Mr. Bouncer's bull-dogs; and later would have heard with enthusiasm "Villikins and His Dinah," roaring out the chorus: "Singing, tooral-lilooral-lilooral-i-ay," and voting it a rattlin' good song. But they would not at any stage of the festivities tolerate, "I dreamed that I dwelt in marble halls," which had been the delight of the Green family circle. Inducing, as it did, domestic memories they affected to despise, it was to them no less an object of mockery than was Colonel Newcome's sea-song in its old world style to his nephew Barnes, the would-be man about town.

Yet the Greens were right, and the Bouncer-Larkyns-Fosbrooke set was wrong. The modest pleasures of those were pleasing in heaven's sight: the wine-bibbing of these brought them within the gates of hell. It was possible to warble feebly "I dreamed that I dwelt in marble halls," and then to sit down amidst the applause of an indiscriminating mother and partial sisters, a better man; one could hardly sing the least harmful of the songs affected by Mr. Larkyns' guests without being the worse for it; and the more artistic the singing, the deeper would be the stain in the soul. All this was told to poor Verdant's heart next morning by the shame which his new friends would not allow to bring forth fruits of repentance, and thereafter he was conscious of having been in every way worthier when he entered the University city dressed in his queer clothes, the village tailor's work, than when he walked glorious, clad in his Oxford tailor's mad-patterned garments, the outward and visible signs that he was an Oxford man who had eaten of the tree of the knowledge of good and evil. To be convinced of this he did not need to go down deep to first moral principles. It was enough that having before been an offence to Bouncer, Larkyns and Fosbrooke, he now was pleasing in their eyes.

We say that Mr. Verdant Green is a type. To him may be referred the Catholic so convinced of the world's good faith as to feel certain that the mere presenting of our religion is enough to ensure an impartial hearing. Such a one goes as unsuspectingly to the company of the ungodly as did Verdant Green to Mr. Larkyns' wine. But when the Catholic Faith is spoken of with contempt or scorn he is hurt—which is entirely right—and amazed—which is entirely wrong—that people cannot show

towards it the impartiality they use towards other things. Should one put forward a new theory in science, a new view in history, a new solution in mathematics, his words are heard with attention and, as a rule, are discussed without passion—we say, “as a rule,” for we have known exceptional cases, one for instance, of a mathematician who never heard without indignation the theory of limits mentioned—“Why, then,” he insists, “will men not even listen to the Catholic doctrine?” The answer is obvious. Prejudice, only occasional with regard to other matters, (for the mathematician’s zeal for infinitesimals against limits was clearly that) is virtually universal when there is question of the Catholic Faith, so that they who are ready to hear it calmly, are very few indeed. This the sanguine Catholic ignores. Like Verdant Green, he surrounds the men of the world with his own environment; while they are like the young gentlemen in Charles Larkyns’ rooms who could talk amiably and discerningly of pugilists and bulldogs, but would not abide the intrusion of the domestic virtues. Non-Catholic and anti-Christian theories they will discuss with deep interest: they will not hear the Catholic Faith in its supernatural fullness, and resent its introduction. Such a Catholic, guileless as a dove though he be, has yet to learn the wisdom of the serpent taught in the lesson: “Give not that which is holy unto dogs, neither cast your pearls before swine.”

Poor Verdant Green fell an easy prey. Sometimes too the Catholic who sets out, as he thinks, to fight the Lord’s battle, finds himself, when all is over, in the hands of the Philistines. Nevertheless, though he be not heard, there is no reason why he should be conquered. The Greens, as we have said, were right; Charles Larkyns and his set were wrong. So too it is not difficult to see that the Church is right, the world wrong. Its pride and arrogance, its hardness and cruelty, its sensuality and its blindness to everything spiritual, its false estimates of what is great and small in men and things, its readiness to take up every cry, to follow any leader provided the supreme God of all be in neither the leader nor the cry, show to a certainty that this is seated in wickedness. Theologians must search out the foundations of our Faith and demonstrate its profounder motives. For the man in the street its divinity is proved beyond question by the repugnance the world always has for its supernatural teachings.

On the other hand, when the Catholic begins to find the world flattering him, applying to him and his words and writings that much-abused term “scholarly,” which in its mouth too often means, daringly unorthodox, let him look to it lest perchance he be falling into the condition of Mr. Verdant Green, who allowed himself to be robbed of innocence in order to become pleasing to Mr. Bouncer, Charles Larkyns and Four-in-hand Fosbrooke. “If I yet pleased men, I should not be the servant of Christ,” said St. Paul.

HENRY WOODS, S.J.

Comparative Statistics

A recent debate in the House of Commons on the Census Bills for 1911, throws new light on the oft-exploded maxim that figures cannot lie. There is no more convenient means of making falsehood appear plausible, everything depending on the selection and arrangement of the figures. There were two separate bills, one for Great Britain and one for Ireland, and the arrangements were considerably different in each. There was a column showing religious denominations in the Irish census but no such provision for England, where such a requirement is considered a grievance. Mr. Kettle cited the fact as a proof of a greater degree of intellectual courage in Ireland, but the *London Chronicle* would appear to set it down rather to the lack of religious material in England, where the vast majority of the people and twelfthirteenthths of Londoners belong to no denomination and never darken a church door. If the great churches, it is stated, are a testimony to the religious feeling of the past, their emptiness to-day testifies to the religious apathy of the present. So Ireland alone was called upon to declare her religion, and she was in no way reluctant.

The English census had so far supplied no information for the duration of marriages and the number of children born of such marriages. The fall of the birth rate in half a century from 34 to 26 had made detailed information on the matter urgent, and Mr. Burns introduced a clause which, he said, would enable them to get important data for the study of social problems such as the comparative fecundity of classes in different social positions and occupations. In Ireland it was not the birth-rate but the emigration rate (and in consequence, the marriage rate) that gave anxiety and for this statistics were abundant.

A third difference in enumeration was in many respects the most extraordinary. Judging by figures Ireland is a very illiterate country. The Census for 1901 gives 13.7 illiterates per 100 of the population. This always seemed to us unaccountable, for one seldom finds a boy or a girl of school age in Ireland who cannot read and write. But the figures are there unmistakably and anti-Catholic writers have taken good care to make us familiar with them, padding their lurid pages with this admirably convincing proof of the awful ignorance which Catholicism balefully but logically begets and fosters. Some Catholic apologists, convinced by the solid figures, went to the trouble of explaining that technical illiteracy does not necessarily mean ignorance, which is undoubtedly true, but labors under the disadvantage of admitting the fact; and in our day illiteracy will always be deemed discreditable whatsoever the explanation. The House of Commons debate throws a flood of light on the difficulty, relieving us fortunately from the necessity of further defence.

In the first place there was no census taken of British illiteracy, so that the Irish had no opportunity of retort-

ing, as in the case of the drinking averages: We may be bad enough but you are worse. As if to compensate for English negligence, the Irish Census officials went about their business in a very thoroughgoing fashion. And it was as simple as it was thorough. The population was divided into three classes: those who could read and write, who could read only, and the illiterates; and under these divisions every man, woman and child was counted. In the first class there were 3,187,768; in the second, 276,580; in the third, the illiterates, 994,427. The total of illiterates is astounding, about one-fifth of the whole, and utterly contradictory of the percentage, which is given out as about one-seventh. The debate explains the puzzle.

It appears that every human being in Ireland who cannot read or write is set down as illiterate—which, of course, is quite logical and absolutely, if not relatively, accurate. The infant in arms, the toddling two-year-old, the rustic five-year-old who is unable to walk to school and so to read or write o-x, ox, are all duly registered as "illiterates." Some 90,000 infants under one year swell the total. It was remarked that they might just as well be classed as "lame" or "dumb," since neither can they walk nor talk. And thus, Ireland, which we have reason to believe is better supplied with schools and scholars, especially scholars, than most civilized nations, is widely advertised as illiterate.

But the census takers are not altogether inconsiderate. When they come to make up their percentages, they generously ignore the baby-in-arms, the creeping two-year-old and the interesting four-year-old, and they magnanimously fix the age of illiteracy at five. It matters not that reading at such an age is considered by many parents and physicians hurtful; that in no other civilized country is the age brand of illiteracy so low. So precocious are the Irish children that if they have not mastered the art of reading or writing Gaelic or English, English preferred, at the age of five, they are forever branded by Act of Parliament as ignorant illiterates.

And herewith is connected an Irish bull, though English in its origin. The obligatory age of school attendance—and this is not rigidly enforced—is six years. Children can hardly be expected to acquire the art of reading and writing in such a way as to satisfy inspectors of university training in less than two years; hence, though complying loyally with all parliamentary regulations, they may for three whole years be advertised as illiterates before the world—some sixteen years before they are qualified by their votes to resent the outrage.

Mr. Birrell admitted that Ireland was the only country he knew of where the percentage of illiteracy was calculated on so low a basis as "five years old and upwards." In the United States it is "ten years old and upwards." This he thought too high and agreed with Mr. Boland that the age of eight would be a reasonable limit. However it was apparently too dangerous an innovation to adopt without serious consideration, for he only promised

to think it over and see what he could do about it in committee.

There is a practical lesson to be drawn from the discussion. People who are fond of dabbling in statistics for controversial purposes would do well first to ascertain the relative value of their figures and make sure of their premises before drawing dangerous or damaging deductions. A recent muckraker, for example, cited statistics on elementary education in Chile from the "Statesman's Year-Book," supposed to be an ultimate authority, to prove the illiterate condition of that country. Comparing the figures with those contained in the official document issued by the Chilean Government we find that the Year-Book completely ignored the attendance in religious schools, thus raising the average of illiteracy more than 25 per cent. Not only should data be accurate absolutely, but for purposes of comparison they should be calculated on the same basis; and readers who are confronted with mathematical condemnations of the Catholic Church and its constituent peoples would do well to bear in mind that a common denominator is essential in this department of arithmetic.

M. KENNY, S.J.

An Apostolic Woman

Since God, among other manifestations of His power, has been pleased to strengthen matrons and maidens with the grace that led them to a glorious martyrdom, we have no occasion to marvel if, in exceptional times and circumstances, He should find in them fit and chosen instruments to work out His designs for the salvation of souls.

In such times, such circumstances, a South American girl heard the divine call and courageously answered, "Lo, here am I; send me." Born in 1730, of aristocratic and wealthy parents, at Santiago del Estero, in what is now the Argentine Republic, she was remarkable as a child for those qualities of mind and heart which, under the influence of grace, were to stand her in such stead during twenty-four years of apostolic toil and travel. She was but fifteen years of age when she resolutely turned her back on all that her parents' social position held out to her and consecrated her young life to the service of God. Feeling no call to a place among the cloistered virgins of the Church, she found her apprenticeship for her lifework in the Beaterio of her native city, a religious community which was substantially a Third Order under the direction of the Jesuits, who then conducted a college for the youth of the province. Dropping her proud family name, she was known thenceforth as Sor María Antonia de San José, and as such she labored until 1799, when a death precious in the sight of the Lord called her from a life of missionary zeal to the blessed companionship of the saints and the vision of God.

Eighteen years sped by in her chosen retreat. Her life was that of her sisters in religion, far removed from

worldly tumult and strife. The black tunic and white veil which formed their distinctive garb were familiar sights where poverty, illness and grief wailed for relief; the peaceful precincts of the Beaterio stood open to them when they returned from their errands of mercy.

The tranquil existence of the *beatas* in their convent home met its first rude awakening to a realization of the great world without when, by a royal order, all Jesuits in Spain and all Spanish dominions were simultaneously seized and, with no semblance of trial or conviction of crime, imprisoned or exiled as chance suggested. But the apprenticeship of the gentle little Sor María Antonia de San José was not yet over. For nearly twelve years she wept and prayed over the spiritual disasters which had befallen the people after the violent expulsion of the Jesuits, whom few or no missionaries came to replace, and then she saw as in a vast panorama the work to which her life and strength and zeal were to be devoted. She beheld, not as in a vision but as a mental conviction, that her vocation was to lead the faithful to the practice of the Spiritual Exercises of St. Ignatius. From that time on—she had then reached the age of forty-five—up to the time of her death in 1799, she was possessed of one, and only one consuming desire—to induce men and women, great and little, rich and poor, to devote a week to recollection, meditation and vocal prayer.

Her first care was to lay her project before the Bishop, Manuel Moscoso y Peralta, who was at the time in Jujuy, distant nearly two hundred miles from Santiago del Estero. Staff in hand, she set out on foot and appeared before the astonished prelate with her plea for retreats, retreats, and more retreats throughout the province of Tucumán, which formed his vast diocese. Whatever may have been his first impressions, he was completely won over by her eloquent zeal and was led to give her his full approbation and hearty support. The Jesuits were languishing in Spanish dungeons or wanderers in distant lands, but other priests, the first being Diego Toro, of the Order of Our Lady of Mercy, enthusiastically offered their services as directors of the retreatants. The beginning, as was to be expected, was on a very modest scale; then the interest of the people became so great that no private house could hold them. Sor María Antonia, whose active part in the undertaking consisted in going from house to house and discoursing on the many advantages to be derived from those days of silent seclusion and prayer, saw the great Jesuit College of Santiago del Estero standing deserted, dismantled and bare. Would the civil authorities permit its use for retreats? They willingly assented. The spacious building, which had remained untenanted since the despotic and brutal edict of Carlos III, was soon in readiness for the reception of the pious throngs who gathered eagerly to go through the Spiritual Exercises of the proscribed Jesuits.

Sor María Antonia looked afield and despaired Buenos Aires. She had traversed the great province of Tucumán; she had urged and exhorted the people to enter

into themselves as the first step towards renewed allegiance to God and Church. She would now carry the same message to Buenos Aires. In 1779 she presented herself to the Bishop of the great city on the La Plata and begged his authorization and blessing for the enterprise so dear to her heart, but he was far from being disposed to grant either. Fray Sebastian de Malabar y Pintos, an exemplary and zealous Franciscan, had done much for religion and education since his election to the See of Buenos Aires in 1777. It did not enter his head, however, that a woman who wandered on foot from town to town in company with two or three others, and pleaded with the people to make retreats, could give him any help in improving the spiritual condition of his diocese, and this he told Sor María Antonia, and told her very bluntly, when she made known her request. He had heard of her and her doings, and he was sorry for his colleague of Santiago del Estero, whose simplicity had betrayed him into approving her work. Such performances should not take place in Buenos Aires. Did not wagging tongues say that she was an addleheaded fanatic? Did not some even venture to say that the whole thing was only a piece of diabolical trickery? Rebuffed, but in nowise disheartened, the apostle of the retreat bided her time. Remaining quietly and unobtrusively in the city, she sought and found other occasions for laying her project before the Bishop, until, overcome by her gentle insistence, the prelate gave her his willing though tardy permission, and witnessed with his own eyes in his own episcopal city the blessings that attended the work of the retreats. He who had begun by rebuking and repelling the "apostolic Sor María Antonia," as she was commonly called, ended by granting indulgences to all who made the retreats that she organized and a monthly contribution of fifty dollars towards the attendant expense.

Sor María Antonia's life of unrelenting toil came to a happy close at Buenos Aires on March 7, 1799. Her obsequies were accompanied with all pomp and solemnity, although she had begged to be buried as one of the unknown poor. Fray Julián Perdríel, Prior of the Dominican Convent, voiced the common sentiment of the citizens when, in the funeral oration, he likened her to the valiant Judith of old, who had loved her people and spent herself for them.

The precious remains were entombed in the church of La Piedad, where they remained undisturbed until its demolition in 1867. They were then more richly encased and deposited in a lateral nave of the new edifice which rose on the site. Thither the pious faithful go to honor the apostolic woman, through whose instrumentality tens and tens of thousands were brought nearer to our Blessed Lord through the retreat of St. Ignatius.

For over a century the "House of Retreats" of Buenos Aires, directed by the sisterhood founded by her, has afforded the faithful of both sexes an opportunity for spiritual renewal.

H. J. SWIFT, S.J.

A Great Priest-Explorer

II.

Under the protection of the powerful Bedouin chief, Nuri eben Shalan, whose *Kasir*, or tent-neighbor he became, Dr. Musil began his nomad life in the desert. Clad as a Bedouin and provided with tents, camels, provisions for a twelve-month, and the necessary scientific apparatus, and accompanied only by an Austrian serjeant and a few Arabs as a body-guard, he followed the camp of Nuri. Using it as a base of operations, he made numerous hazardous excursions amongst the scattered Arab tribes. But even the magic name of Nuri could not always shield him from violence. On one occasion he owed his life to well-timed flight; at another time, when held captive by a hostile tribe, a solid-backed note-book warded off the dagger of an assassin. He repeatedly fell in with marauding bands of Arabs, and once was robbed even of the clothes on his back, and slightly wounded.

Nuri, who distrusted Musil at first, because during his first expedition in 1898 he had camped with the deadly enemies of Nuri's tribe, gradually learned to esteem and love the "son of Austria, Musa eben Namsa"—Musil's name amongst the Arabs—and raised him to the rank of chief in his own tribe before his return to Damascus. Here he arrived on June 21, 1909, laden with the spoils of his glorious expedition—an accurate map of the country, a topographical record, exact plans of important localities, a great number of photographic views, ethnographical sketches, collections of plants, stones, insects, etc.

A month later he arrived at Vienna and was enthusiastically welcomed at the station by the members of the various scientific societies, at their head Count Stuerghk, the Minister of Public Instruction.

After a brief rest in his native village, Dr. Musil set about the task of adding another work to the list of his brilliant contributions to the study of the Orient. Though by nature averse to all parading of his exploits before the public, Dr. Musil was prevailed upon to lecture before the members of the Leo Society on Nov. 23, 1909, on the results of his Arabian explorations. He began by accurately determining the southern boundary of Palestine—the Brook or Torrent of Egypt, namely—which he proved not to have been, as had been generally assumed, the Valley of Al-Aris—the location of the Desert of Sin, and the mountain chain of Halak—a name not in our translations of the Bible, because it was interpreted as the "bald, flat mountain." "The sacred writers," he said, "were surprisingly well informed as to the exact location and characteristic features of the places mentioned by them and the Old Testament nomenclature has been retained to this day."

Dr. Musil then took his audience along the route of the Israelites, from Egypt to Palestine, placing Mount

Sinai southeast of Elat-Akaba, in ancient Madian—a new attempt to solve the Sinai problem. According to Musil the Israelites, after leaving Mount Sinai, followed the great commercial highway that led from southern Arabia to Phoenicia, and encamped for thirty-eight years near the southern boundary of Palestine with Kades-Barnea, now a heap of ruins called Kornub, as their headquarters. Phunon, another of the camping places spoken of in the Mosaic account, Musil identified as Fenau, a ruin in Pharan-al-Araba, where, in 1896, he had discovered twelve copper-ore mines, a number of smelting ovens and fortified workmen's quarters, from which thousands of Christians, condemned "*ad metalla*" during the great persecutions, had patiently looked out for Death, the Deliverer. He sang a song for them, which he had heard the Bedouins sing whilst digging for water north of the Arnon, and whose burthen is wonderfully like that of the song of the Israelites in Cades, when they murmured against Moses, and demanded water for themselves and their cattle (Numbers xx).

After following the Israelites to the Jordan and Mount Nebo, past the town of Nebo, discovered by him, Musil transported his audience to the home of Job and his friends, and showed that the copper-ore mines of Fenau answered to the description of a mine in the Book of Job, and might well be the same, as Job's home was quite near Fenau. He then took them to the birthplace of St. Hilarion, the father of monasticism in Palestine and Syria, and to the great monastery founded by him, whose site Musil had been the first to fix with certainty; to ruins of vast churches erected during the early ages of Christianity, which bear witness to the wide spread of the Church in those regions; to fortresses erected in Palestine and Arabia by the Crusaders in "the brave days of old." He traced for them the roads the Romans had built from Damascus to Palmyra, and from Damascus to the Red Sea, which he had discovered in 1896 and 1908.

Of extreme importance for the history of religion and culture was Musil's discovery of a number of very ancient altars which tally with the descriptions in Genesis of the altars erected by the Patriarchs on their wanderings. When the Israelites exchanged their half-nomad life for a settled one, they not only built altars with more care and attention to the rules of art, but also laid out extensive places of sacrifice. The first of these—Zebb Atuf—was discovered and described by Musil. On the top of an artificially smoothed cliff we see a reservoir, a sacrificial altar with a cavity for the blood, and an altar for the burnt offerings, approached by a flight of steps hewn out of the rock. Below there is a long court, with seats on each sides and an offering-table in the middle. Since Musil's discovery whole treatises have been devoted to these places of sacrifice.

Equally interesting were Musil's descriptions of certain customs obtaining amongst the powerful Revala Arabs. For instance, the mother has the privilege of

naming her child, and generally does so after some incident accompanying its birth, just as the Hebrew mothers of old often did. The Revala, alone of all the Arabian tribes, carry a kind of Ark of the Covenant about with them—a light piece of frame-work, decorated with ostrich feathers and fastened on the pack-saddle of a camel. The biblical "city of refuge," right of sanctuary, too, has its counterpart amongst the Revala, for the space about the tent, to the distance of a spear's length, offers an inviolable refuge to the outlaw and the fugitive. Musil concluded his lecture with a vivid description of the deep and lasting impression made by the Desert on the reflecting mind. 'It is at once the world's womb and the world's tomb, the very heart of nature, and one must live in it and live in it long to interpret its meaning.'

"On the twenty-fourth of December, 1908," he said, "I entered the vast desert table-land of Al-Hamad for the first time. No rising ground anywhere, as far as the eye can see. Below, the interminable desert, above, the boundless firmament, between both, man. . . . How weak and insignificant he seems to be, and yet with what confidence he looks up to Heaven! There in Heaven his sole protector, his Creator thrones, and Heaven is so near. . . . Ride whither he will, he must reach it, for is it not linked to the desert, supported by it? My eyes rested on the western sky, where the sun is sinking into the ocean of the desert. A flood of golden light is poured out over all. Every blade of hard, dry grass is bathed in brightness. Long, thin, stalactite-shaped clouds, red with purple fringes, are hanging over the blue horizon. Delicate clouds, like textures woven from nodding ostrich feathers, are hovering over the sun, almost in the centre of the heavens. They are white, and the light blue sky is visible through them. Gradually the stalactite clouds turn to an olive-blue, the higher ones at first pale yellow, then to a golden hue. Below them the horizon is one vast field of liquid gold. In the east the sky is grey already, in the north and south, a pale blue; the desert is grey. The west alone is still refulgent with the last ray of the setting sun—the last ray or the first? Is it not Christmas eve to-day? And will not the Eternal Sun rise yonder in the west, in Bethlehem, to-night? My heart, my lips repeat the words: Hail, Saviour of the world! Thy servant coming from the East adores Thee! Save and preserve him! And on the right, where the sun has just disappeared, the slender arch of the new moon becomes faintly visible, and beside me my Arab guide Blêhân raises his eyes and hands to the moon and cries: 'O new moon, O Lord, O Bringer of good things!'"

"Suddenly, without the slightest warning, night spreads her dark veil over the desert. Solemn silence broods over all. . . . Wrapped in our cloaks, our rifles firmly grasped in our hands, our camels carry us with rapid strides towards the West, towards Bethlehem."

GEORGE METLAKE.

IN MISSION FIELDS

FROM A MISSIONER'S DIARY.

II

Aug. 30.—This is Saturday, the day for the barber. Twice a week our queues are braided and every Saturday our heads are shaved. The queue is a troublesome thing, especially in summer, when the profuse perspiration makes it soil our blouses, and it is not conducive to restful and refreshing sleep; but it helps us to identify ourselves with our flock. There is no common practice on this point among the missionaries. The Belgians in Mongolia, for example, have never worn it, yet they succeed very well, and the Lazarists of North Tche-Li gave it up in 1900. Our bishop has left us free, but only one, a lay brother, snipped it off. There is one here who is openly and strongly opposed to sacrificing the pigtail. That one is the barber who has just said "You're next."

Sept. 15. This morning a noisy quarrel broke out in a neighboring house. Men and women took part in it, the chief actors being a daughter-in-law and her husband's parents. In the evening the wretched woman committed suicide by swallowing opium. She took this means of revenging herself on her husband's kin, for her death under such circumstances might have entailed a costly lawsuit. But her parents made a satisfactory arrangement by which in virtue of the promise of a fine coffin and a grand funeral for their daughter they agreed not to lay the matter before the mandarin, who was thus saved the trouble of meddling in this family squabble. Like scenes often result from the harsh treatment meted out to a daughter-in-law. Let us thank God that Christian civilization has raised the wife from a state of slavery to that of a respected helpmate.

The condition of a daughter-in-law among the pagan Chinese is due to the way that she comes into the family, for in the generality of cases, she is simply bought and, therefore, represents a cash investment. The amount of money paid over to her parents is considered a compensation made to the family for depriving it of the labor of one of its members, and she enters her father-in-law's house as a servant. She may be so beaten and starved and scantily clad that her life is wretched in the extreme, for her lot depends upon the will of her husband's parents. In a Chinese household, grandparents, parents and children form only one family, the head of which is the grandfather, who enjoys very considerable authority. All this is very fine while harmony reigns, but when there are several married sons, it is easy to see that many occasions of dispute are bound to crop out. The Chinese divorce law permits the husband to repudiate his wife if it so pleases him. If he is a gambler or an opium fiend, he will even sell his wife, to satisfy his craving for the pipe or gaming.

Dec. 15. Visit to Yao-tchoang. Before the Boxer up-

rising in 1900, there was hardly a baptized Catholic in the village, yet some of the catechumens underwent death rather than renounce the Faith. A mother and her two sons were seized by the fanatical ruffians. She was tied to a tree and her boys were asked, one after the other, if they were Christians. The elder answered yes, and in an instant his head rolled at his heroic mother's feet. The younger, not at all dismayed at the bloody deed, courageously answered in the same way and he too received the baptism of blood. The mother was sold into worse than slavery for \$80, but was afterward ransomed and is now living in the village with her husband and three remaining children. The little congregation now numbers thirty-one baptized Catholics.

Feb. 13, 1909. This is the Chinese new year. The government calendar calls it the "second of the reign of Hsuan-tung," the imperial infant, whose uncle is regent. I have given the official name of the emperor; what his real name is the public does not know; and those who do know it never pronounce it, so great is their veneration for the "Son of Heaven," as he is styled.

CORRESPONDENCE

New Parishes in Paris

PARIS, JUNE 29, 1910.

The zeal of the present Archbishop of Paris for new Chapels and Churches in the suburbs has been mentioned. Within the last three years twenty-one new parishes have been founded, generally with much difficulty and amid penury, for the quarters where the need is greatest are precisely those that can least afford to pay for a chapel, however humble. The statistics lately given out by a member of the archbishop's staff prove the urgent need of founding religious centres in the big, straggling faubourgs, where thousands of nominal Catholics live and die beyond the reach of any religious influence, a state of things hardly to be realized by those living in the wealthy and fashionable quarters.

Owing to the extraordinary increase of the working population, there are now eleven parishes in Paris that number from forty to fifty thousand souls; one, St. Pierre de Montrouge, has ninety thousand, Ste-Marguerite has ninety-six and Notre Dame de Clignancourt ninety-five. These parishes have only the same number of priests as the smaller central parishes, and it has been ascertained that, among large cities, Paris is the one on the whole where the number of priests is most inadequate. Thus at Lyons there are one hundred and fifty-seven priests for 455,737 inhabitants, that is to say one priest for every 2,500 souls; in the big manufacturing towns of northern France, Lille and Loubaix, the proportion is the same, whereas in Paris, 538 priests serve 74 parishes, with 2,700,000 souls, which makes a proportion of one priest to each 5,000 inhabitants.

At a time, when, in consequence of the break between the State and the Church, the clergy are totally dependent on the good will of Catholics, it is easy to realize the tremendous strain that the creation of these new parishes puts upon the wealthier class. They have responded to the archbishop's appeal for the outlying

faubourgs in a manner that, more than any philosophical or political considerations, make us believe in the future of France as a Catholic country. Its generosity is unstinting and, since the abolition of the Concordat, it has found new fields for its activities.

One must penetrate below the surface of social life in Paris to be able to judge how the city of pleasure is also a city of saints. The pleasure-loving, frothy, superficial side of the French character is easily seen; its worthiest elements are often kept out of sight. They exist nevertheless, and in the evangelizing and support of the new parishes in the faubourgs they may be measured at their true value.

At a recent meeting, held in favor of these succursal chapels, M. Etienne Lamy, a member of the French Academy, made an excellent speech, in which he pointed out that the rupture with Rome, although in itself evil, heralded a new era of liberty for the Church in France. This view is correct. Nothing can absolve the French Government from the injustice of that act, but, although the Church is now poor, she is free and, in Paris the effect of the rupture has been, on the whole, stimulating. It has made Catholics more self-reliant and taught them useful lessons of energy and self-devotion. In the provinces things are different and the religious outlook, taking it altogether, is more hopeful at present in the large centres than it is in the small towns and country villages of France.

ANGLO-FRENCH CATHOLIC.

How Deputies are Made

The *Echo de Paris* tells the following story: "At Tours, after the first ballot, the candidates appeared in this order: M. Drake, former deputy, Progressist; M. René Besnard, outgoing deputy, Radical-Socialist; M. Restiaux, Socialist. The last named was willing to withdraw purely and simply. But when the Prefect sent one of his chief officials to ask him to withdraw in favor of M. Besnard, he refused. What is more, some days before the second ballot he came out with a very violent declaration against M. Besnard. Thus M. Drake's success seemed sure. But the Radical party resorted to its old methods. New cards for electors were printed. The dead voted. The old men of the hospice were collected together and forced to use none but specially prepared ballots. Electors whose names had been struck out registered anew between the first and second ballots, and their registration was dated May 6, two days before the second and decisive ballot. In one polling station an elector apparently about forty years old came forward with the card of an elector born in 1838. The presiding officer made haste to put the ballot in the box. An elector, registered at Compiègne, was greatly surprised to see that someone had voted in his place at Tours. Thus it was that M. Besnard could obtain a majority of 280 votes."

Stamping Out China's Opium Habit

SHANGHAI, MAY 30, 1910.

Dr. Morrison, correspondent of the *London Times*, who has just completed a trip across Western China and Turkestan, sends a copy of the following proclamation to that paper:

"For a long time opium has been doing great injury. Nothing wastes men's time more than opium; it creates sickness and poverty, it prevents labor, it brings ruin to the home. Frequent Imperial commands have been re-

ceived forbidding the use of opium. Its use must be abandoned now and forever.

"Last summer we forbade the sowing of any poppy in the future. The Government was determined that the cultivation of the poppy in all the provinces should cease at the end of the first year of Hsüan Tung (February 9, 1910). Intimation to this effect was conveyed to all the provinces in the Empire.

"Before the introduction of poppy cultivation, was Kansu as poor as it is now? Why with the introduction of the poppy did it become poorer, not richer? And why should it be useless to grow in its stead grain, cotton, potatoes and beetroot?

"A dispatch from the Viceroy of Szechuen (province to the south of Kansu) states that the importation of opium into that province is henceforth forbidden. Every other province will act in the same way. If Kansu cannot export its opium, where will be the profit from growing it? Before the use of opium was forbidden, the Government collected opium taxes to the amount of 20 million taels annually [In 1901, Sir Robert Hart, Inspector-General of Customs, gave the annual revenue from native opium as 2,220,000 taels. If it has produced such a large sum as that given here, only one-tenth of it reached the central Government in Peking. Note of your Shanghai correspondent.], and yet it was not satisfied. Now it sacrifices without regret so great a revenue (?), because it desires that this evil may be removed from the people and the country become strong.

"People of Kansu, do not seek small profit and forget great danger! When famine comes, can you satisfy your hunger with opium? Even at this moment you are threatened with famine. [For three years the harvests have failed in Kansu. Last Summer there was severe drought. No rain has fallen since October, and the present outlook inspires much anxiety. Note of your correspondent.] Obey the Imperial Command and you will escape the anger of Heaven. Take heed, abandon opium quickly, tear up the evil by its roots.

"All local Authorities have been ordered everywhere to inspect the fields and see that no poppy is grown. You shall not grow any more poppy! Should any one disobey and grow even a single plant, he will be punished without mercy and the plant he has sown will be uprooted.

"All other provinces are under similar orders. Tremble and obey.

"(Signed)

"The Provincial Treasurer of Kansu province."

The obvious result, remarks Dr. Morrison on the mandate, will be a large reduction in the area of poppy planting. There will be a rise in price, a consequent reduction in the individual amount consumed, and a marked decrease in the number of the users of the drug. There is no mistaking the general desire of the people to get rid of the habit.

M. KENNELLY, S.J.

The Virgin of Antipolo

MANILA, MAY 15, 1910.

Fifteen thousand pilgrims made the annual visit to the shrine of the Virgin of Antipolo, Our Lady of Peace and a Happy Journey, on Sunday, May 8, a distance by rail of fifteen miles or so from Manila. The pilgrimage season extends through May and June, yet many thousands journey thither in the first week of May. The Ateneo of Manila and its alumni were in charge of the pilgrimage, and the Manila and Dagupan railway

was kept busy all night Saturday and early Sunday morning carrying the multitude.

The Virgin of Antipolo has an interesting history. Three hundred years ago the statue of Nuestra Señora de La Paz y Buen Viaje made its first trip to the Philippines from South America, on board a Spanish galleon. For a hundred years it did service on many a voyage between Spain and her eastern possessions, and many a soldier and sailor on his way to the Philippines or on the homeward voyage invoked the protection of Nuestra Señora de La Paz y Buen Viaje. After one of the voyages to Manila the statue was lost for a time during an uprising. Later it was found where it now stands in the branches of an Antipolo tree. It retained the title of Our Lady of Peace and a Happy Journey, but the Filipinos named it the Virgin of Antipolo, and the town was founded at the place of discovery. On Sunday fifteen thousand Filipinos with bared heads followed in procession or stood in silent reverence as the statue was carried through the streets of the town, whose church possesses the shrine of this famous image of the Philippines. More than a hundred musicians were in the procession which wound its way through the streets of the little town that has been built up around the church. Fifty bearers staggered under the weight of the silver platform, surmounted by clouds and rosy-visaged figures, on which stood the statue of the Virgin, which clothed in brocade, stiff with threads of gold and glittering with jewels, represented a fortune of many thousand pesos. Above its head shone a halo of solid gold, on which sacred emblems were worked out in jewels. As the procession re-entered the church, the ancient bells in the tower pealed forth in festive clamor, which continued until the image was installed again in the silver shrine of the sanctuary.

Many prominent Spanish and Filipino families were represented in the procession, including several officials of the Rizal province, among them Governor Leo K. Santos, Assemblyman Tupas and former Assemblyman Bartolome Revilla. The visit of these 15,000 pilgrims was due to the efforts of the Rev. Joaquin Vilallonga, S.J., of the Ateneo de Manila (and formerly of St. Louis, Mo.) who arranged the details and issued invitations to the various religious organizations and guilds of Manila to take part in this fiesta. Many of the factories sent big delegations, accompanied by bands in festive uniform.

Among the organizations which went in a body to Antipolo were 600 employees of La Paz y Buen Viaje cigar factory, with a large band in red, white and blue uniforms; another band accompanied 200 employees of Germinal, who distributed thousands of cigars and cigarettes to the crowds; 200 employees of Rafael Perez' sawmill, all in uniform, with a band of 40 pieces; 150 from La Insular, with its band and many banners; 300 from Junta Popular of Tondo and many thousands of others, including 300 delegates from the various branches of the Young Men's Sodality, members of the Central Catolico from many towns of Rizal, as well as a large delegation from Manila. One hundred members of Corazon de Jesus—the Sacred Heart Sodality—were also in the procession.

Among the 3,000 and more who used other transportation than the railway was the Gremio dos Banqueros, who made the journey in a gaily decorated launch and barge, bearing the Stars and Stripes and the blue flag of the Virgin of Antipolo.

* * *

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 16, 1910.

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If Leo XIII Were Alive

In connection with the flurry in Germany over the Pope's Encyclical, the secular press here and there emits a moan about the lack of tact exhibited by "the peasant" Pope Pius X. Leo XIII would never have committed such a political blunder.

As a matter of fact, however, Leo XIII committed the same kind of a political blunder, if they want to call it such; and it was only thirteen years ago; viz., in 1897; which shows what short memories some people have. Germany was celebrating its tercentenary of the Blessed Peter Canisius, the great man who so completely blocked the way of the Reformation that it never gained a single town, or a hamlet, after he came on the scene. It was to give importance to the celebration that Pope Leo sent to the Catholics of Germany his Encyclical "Militantis Ecclesiae," in whose very title the timorous might find a menace. It is like the blast of a trumpet: "the Church at war." We detect no such militant sound in the mild "Editæ" of Pope Pius. Moreover, unlike Pius, Leo did not deal with the Reformation in general, but such as it showed itself in Germany, and he stigmatized it, as "the Lutheran revolt." He even went on to say that it originated "in a corruption of morals that opened the door to heresy, which in turn brought about a cataclysm of morality." "The poison of heresy," he continued, "invaded every province and infected every class of society; and it was generally believed that in Germany religion was ruined irreparably."

There is no gentle cooing in all that. Nor did Germany regard it as such. It aroused a part of the Protestant population to fury. The Gustaf Adolf Verein opened fire on the Vatican with the most virulent denunciations. The Emperor's chaplain, or ecclesiastical vicar, berated the Encyclical as an example of "mendacious

ultramontane infallibility." The Evangelical Alliance which convened at Crefeld distinguished itself by its furibund and blasphemous diatribes against the idolatry of Rome, and the Holy Eucharist. At the close of November, 1897, the General Synod of the Protestants of Germany, met in the House of Lords, and voted unanimously to protest "against the insult to the memory of Luther and the whole work of the Reformation."

Three months after the publication of the letter, the storm broke out anew, and with redoubled fury. An attempt was made to persuade William II that his character of *Summus Episcopus* was assailed. There was question of suppressing the Prussian legation at the Vatican; and at Strasburg the Latin text of the Encyclical was seized by the police—a very silly proceeding for it had been already published in German all through the country. Indeed another *Kulturkampf* was threatened. But just as now every one saw that the excitement was factitious, and had been manufactured for party purposes as a club against the Centre.

To the worldly wise, Leo did not then seem to be very diplomatic in all this; but he was not at all as undiplomatic as Luther himself, who said of his country in those days: "We are the mockery and shame of other nations. They look upon us as loathsome swine rolling in the muck," and four years after this delectable utterance, he wrote: "We are seven times worse than before. I have lost all hope for Germany." Melancthon joins him in his wail.

Suppose Leo had quoted Luther, what would have been the result? But it is like going to confession. A man may say of himself what he would not allow any one else to say. However, he cannot object if his confession is public. So the sensible statesmen in Germany in 1897 made haste to tell Pope Leo not to be alarmed by the tempest. They are doing the same thing now, and nothing is going to happen. In any case the Church is used to such whirling clouds and is not worried.

High Schools Rampant

A feature of the sessions of the National Education Association, held last week, in Boston, was the prominence attained by the contingent of high school representatives. The instability and confusion introduced with the adoption of the elective system into the colleges of the land bid fair to run an equally disastrous course in some of the high schools before that movement shall have spent itself. Great dissatisfaction was expressed at the domination of the colleges, which enjoying great liberty themselves, are for the most part rigorously insistent on certain grades of excellence in high school candidates for college matriculation. Defining the character and scope of the high school, Dr. William McAndrew, the Principal of the Washington Irving High School of New York, said that it "should be a resort of

young persons of fourteen years and upwards to be assisted to grow to be the best kind of man and woman that can be conceived." He would have the boys and girls "study biography and Greek prose and poetry, not befuddled with microscopical grammatical details;" he would favor the study of "orchestral playing, musical appreciation, how to bring up children, how to spend money, conversation, serving school lunches, newspaper reporting, anything that ingenious teachers can *think up* that these children are interested in and *want* to study." If all this was said in gentle irony, the irony was well sustained, for he added, "I want the children to study about the real conditions of life, and of the future of these States. I want the girls to study social amenities, more music and less algebra, more of modern Italy and less of ancient Rome." And he must have snapped his fingers when he declared, "I don't care a picayune about scanning Latin verse." If the Principal of Washington Irving High was not trifling, New Yorkers will confess to a feeling of humiliation over their metropolitan representative.

Dr. McAndrew's advocacy of reform in the high school curriculum found numerous supporters. The Wisconsin State Superintendent of Public Schools maintained that "with freedom (from the domination of colleges) as an essential condition of growth, the high schools will expand, guided and limited by the communities which support them. Thus every industrial interest of a community shall be represented." We know of one city with a population of 150,000 where seventeen industries are flourishing, as different from one another as carpet making is from cutlery. The number of active industrial interests in larger cities should be proportionately higher. One is curious to know how all these branches could be introduced into high school training so as at the same time to serve the best interests of the community. The Philadelphia delegate would have all the colleges of the country follow the lead of Chicago University, which "admits any boy who has studied conscientiously for four years at a high school without regard to what he has studied." "That is what we want," he said, adding "don't fool yourselves, there's a lot yet to be done."

This crass ignorance regarding the position of the high school in educational development and the impatience displayed by its representatives because of necessary limitations in their department, must have come as a revelation to the teachers of New England, whose public schools provide so efficient a preparation, barring the element of religion, for hundreds and thousands of students for the colleges of the East. Should reform be needed in New York, in Pennsylvania, in Wisconsin, the appointment of men of a higher grade of scholarship to preside over the destinies of the high school would seem to be a prime requisite. But to hold in check the army of faddists in education, is like using one's shoulder to stem a tidal wave.

Alive to Opportunities

An evening paper of this city published last week a long list of some three or four hundred names which our readers may find provocative of certain reflections. The names belonged to men and women in perhaps equal proportion; but, whereas those of the women were in some instances Irish, German and American, those of the men were, with a few exceptions, unmistakably Hebrew. It was a list of those who were appointed to teach English to foreigners in the public night schools of New York.

The fact is eloquent in its explanation of why a people, in spite of its racial conservatism and religious belief, has been able under most adverse conditions to obtain and wield an influence wherever it has settled down, altogether out of proportion to its numbers. Here are young Jewish men, who very likely work all day in business offices or behind shop counters, and with a teacher's certificate of ability to teach a language not their own are willing to spend the evening in the classroom. The advantages of such a self-imposed task are obvious. It cuts off, in the first place, a whole army of those evil possibilities attending that kind of leisure which consists in a search for amusement and distraction. Besides, the nature of the discipline involved tones the mind and imparts qualities of character and manner which raise the possessor in the esteem of men. Finally, the additional income subsequent to the appointment as teacher helps a young man to obtain a start in life, while his teaching will help him to cultivate habits of patience and good manners which will contribute not a little to his success in other fields.

It is very much to be desired that our Catholic young men would imbibe a little of this worldly wisdom. We do not worship material success, nor do we hold it out as the only prize in life worth having. But a young man can achieve and be guilty of worse things than material success. The latter, indeed, if it holds its proper valuation in the mind of its possessor and does not blind him to the things of eternity, can be made a tremendous agency for good; whilst the virtues and self-denials practised in order to secure it will produce the kind of laymen which the Church in this country needs everywhere. Catholic young men, who are satisfied with eight hours of work and spend the rest of the twenty-four in aimless idling or feverish pleasure-seeking, are not likely to be either useful or ornamental members of the Church to which they owe their faith. If they manage to retain a slender grasp on their belief till the end it will be a mercy of Heaven.

Florence Nightingale's Tribute

Miss Florence Nightingale, noted for her superintendence of the British army hospitals during the Crimean war, received a telegram of congratulation from King

George V on her ninetieth birthday. Her services were highly lauded at the time and have since been made the subject of song and story; while the labors of the Irish Sisters of Mercy, who tended personally the sick and wounded, toiling gratuitously, and often dying of cold, disease and overwork, were passed over in silence. But in those days of ingrained prejudice against the Catholic name and the religious habit, Miss Nightingale was more just than the journalists and editors who ignored the Sisters' heroism and the clergymen who depreciated it. Soon after the war she wrote to the Superioress who had been in charge of the Sisters during the campaign:

"I do not presume to express praise or gratitude to you, Rev. Mother; because it would look as though I thought you had done this work not unto God but unto me. You were far above me in fitness for the general superintendency in worldly talent of administration, and far more in the spiritual qualifications which God values in a Superior; my being placed over you was my misfortune, not my fault. What you have done for the work no one can ever say. I do not presume to give you any other tribute but my tears."

There may be a few Catholics who still imagine that parochial schools are inferior in mental training and opportunity to the public schools. For their special benefit we allude here to a recent contest and its outcome in Cincinnati. Prizes were offered to the children of the public and parochial schools in the four higher grades for best essays,—four prizes being assigned to each grade. The results, as printed in the newspapers, show that St. Xavier School took all the prizes in the eighth grade; all but last place in the seventh; and all in the sixth. St. Xavier School is conducted by the Sisters of Notre Dame de Namur and the Brothers of Mary, under the direction of Rev. Francis J. Finn, S.J.

During the past ten years there has been an increase of 329 in the number of newspapers in Germany, and of these more than one-half, 174, are Catholic papers, a fact greatly to the credit of the Catholics, who form but one-third of the population. They have now 492 papers, as against 318 ten years ago. Many of them are dailies, and are published, not only in the larger cities, but even in towns and country districts. These country dailies are often very modest in appearance, some of them four-page sheets, plentifully supplied with advertisements. Many do not appear on the day following Sunday or a Holy day. They are always on the *qui vive*. A lie cannot grow older than a day or even half a day before it is nailed. These little papers print all the latest news daily, as far as it is of interest for their subscribers, thus obviating the necessity of going to a non-Catholic source

for it. Ten years have given to Catholic Germany 174 new papers. What have the same ten years brought about in our own country? Several publications have gone to the wall, others have been started or re-started. May they live and prosper and grow in strength and number and lead up to the ideal of the Catholic English daily. As a great step in this direction is to be considered "The Catholic Encyclopedia," the eighth volume of which is now ready, and which not only improves journalism in general, but will be the mainstay of the editors of the coming Catholic daily.

We quoted lately the evidence of Judge O'Connor of the Durham County Court before the Divorce Commission in England. Here are the views of another judge, Mr. Plowden, Metropolitan Police Magistrate:

"Marriage is a human institution, a partnership, and divorce is the dissolution of that partnership. There is a great deal of unreasoning prejudice against divorce. . . . Marriage before a registrar should be compulsory. . . . The ceremony in a church is more or less mystic in its character. It is this that leads so many to imagine divorce to be immoral. . . . As marriage is a contract I favor divorce for all breaches of the contract. . . . Incurable lunacy and incompatibility of temper should be grounds for divorce."

Two clear theories of marriage have thus been proposed, to one of which society must come eventually. Judge O'Connor gave the Christian theory: Mr. Plowden, the Rationalistic. We Catholics can have a good deal of influence in determining which is to prevail, and we should exercise it.

It is sometimes salutary and chastening to see ourselves as others see us, as the following anecdote from *Catholic Missions* may show:

"A young Franciscan priest who left this country for China last year writes that he was recently received by the mandarin of his province, a highly educated gentleman. Upon being informed that his visitor was of American nationality the Chinaman could not refrain from an expression of astonishment. The missionary took the liberty of asking him what he found so extraordinary in the fact.

"Why," said he, 'I thought that in America nobody believed in the Catholic religion.'

"We have almost fifteen million Catholics in America,' the priest answered triumphantly.

"How is it, then,' inquired the mandarin, 'that all the missionaries who come from America are Methodists, Baptists, Presbyterians and the like? We never heard of a Roman Catholic missionary from America. You must be the first one!'"

A FRUIT AND A FLOWER.

Some reminiscent reader may recall the "field huckleberry" which sprang up uninvited in the cornfield and artfully keeping out of the way of the man with the hoe, remained inconspicuous until the crop was being laid by. Then it grew bold and rioted through the field until when the silk was withered and the husks were dry and the leaves were torn by many a gale, the "huckleberry" shone forth with unscathed foliage and a load of shining black berries. Beetles and bugs and cut-worms never touched its leaves; the festive grasshopper hopped through it without so much as a nibble; it was not for them. The yield was so plentiful that a quantity was set by with the elderberries and other good things for winter use. But all that was long, long ago.

Out in California a certain nobody began in a systematic way a great work of hybridizing. Yes, he was a nobody, for the Associated Press did not tell us from day to day about his goings and comings. Is not that sufficient proof? He had a tremendous amount of energy and enthusiasm which he harnessed and utilized in patient study and experiment. When some result of his labors was seen it is not surprising that the enthusiasm long held in check should break forth into prophecies of greater things to come, even if some of them did seem far fetched and extravagant. If he is a public benefactor who makes two blades of grass grow where only one grew before, much more so is he who makes something beautiful or useful grow where nothing grew before.

One morning, not long years ago, our California experimenter awoke to find himself famous. Some fruits of his labor had become known. The public, greedy for news, and not over-careful of its reliability, was regaled with information, not first hand by any means, which was sometimes novel, sometimes preposterous, for a clever imagination and a ready pen could build castles in Spain on the foundation which had been laid and the results which had been reached. Then the wise wagged their heads and asserted that nothing more solid than wild newspaper ravings could be shown.

But we were speaking of the "field huckleberry" of childhood days. Our California plant breeder offers his stock through florists and seedsmen. Out on Long Island, at Floral Park, John Lewis Childs, one time State Senator, conducts a flower and seed business which extends much further than the Constitution and the flag. When, therefore, our experimenter developed and brought to notice an annual fruiting plant called "wonderberry," Mr. Childs undertook to present it to the public. That was only a year or so ago. Perhaps the advertisement was strongly worded, perhaps the berries in the accompanying cut were too thick, but there was the "wonderberry" any way. Some readers gaped and others sneered. The editor of the *Rural New Yorker* sneered, for he saw in the new creation only the "huckleberry" of the cornfield masquerading under a new name.

The matter was submitted to Dr. N. L. Britton of the New York Botanical Garden. After carefully comparing the two plants, the distinguished botanist found six points of difference, including leafage, flowers, fruit and seeds, and therefore upheld Mr. Childs' contention that he had placed a distinctly new fruit on the market. The various insects and other marauders which leave the "field huckleberry" severely alone fatten on the foliage of the wonderberry. They surely are unbiased judges.

Potatoes with a vanilla flavor and onions that exhale patchouli may still be at the end of the rainbow where hangs the pot of gold; but the wonderberry without the drawbacks and with more than the advantages of the "field huckleberry" may well find a place in any garden and contribute its share to any table. And this for utility.

Who does not know Johnson's amaryllis, whose deep red flowers striped with white have delighted three generations? Beginning where the English botanist left off, our American botanist has produced an amaryllis which for size of bloom and variety of colors makes Johnson's amaryllis look poor, cheap and commonplace. Its flowers are simply gorgeous, and it is as sturdy and reliable as its English relative. Whoever has a Burbank amaryllis has a floral treasure, the richest that will flourish in an ordinary window garden. It is a distinct contribution to the beautiful in floriculture.

H. J. S.

LITERATURE

The Lost Art of Conversation. Selected Essays. Edited with an introduction by HORATIO S. KRANS. Illustrated. New York: Sturgis & Walton Company. Price, \$1.50.

"If you find the company dull, blame yourself," says Professor Mahaffy in his treatise on the art of conversation; "with more skill and more patience on your part it is almost certain you would have found it agreeable." There is no doubt about the general truth of the professor's principle: its obviousness in this respect borders on that of a platitude. But we have no quarrel with platitudes, for most persons will agree that in practical life, when a consciousness of them is most important, platitudes are the last things to be remembered. To be reminded of them is therefore a service.

But while we do not plume ourselves on the possession of either skill or patience, we are disposed to believe that the dullness of company cannot always be interpreted in terms of awkwardness and impatience. What can you do when a superior person transfixes you with his cold eye and sardonically enjoys the inferior quality of your mind as manifested in your eager efforts to make conversation flow? Then there is the man who in conversation is "Aut Cæsar aut nullus," a roaring fellow with unconcealed contempt for the piping voices around him—what can one do with him? He beats down skill and he battens on our patience. Besides, the proper mood must be present, without which all the skill and patience in the world would be useless and perhaps also a nuisance. And finally, to add to our difficulties, there is our English tongue, which is not fashioned, so we are told, as is the French for the light, rapier-like interchange of speech.

In "The Lost Art of Conversation" Mr. Krans has served the public well by gathering together the best things in our literature on a subject that has a constant and important bearing on our social life. Most of the unhappiness of life—and consequently, or rather, antecedently, a large portion of the sin in the world—arises out of our conversations. Here a mastery of technique has the moral value of a grace. Of course, we have our doubts as to whether an age that dislikes mechanics in anything, be it prayer or art, and regards impulse and instinct as the best and only guides, will stop to learn any lessons from Bacon, Swift, Hazlitt or De Quincey. Still the lessons themselves are charmingly taught, and few of us are averse to literary charm even when it is the vehicle of instruction.

J. J. D.

Narratives of New Netherland, 1609-1664. Edited by J. FRANKLIN JAMESON, Ph.D., LL.D. New York: Charles Scribner's Sons. Price, \$3.00.

The author of this collection regrets that there is no classical narrative of the history of New Netherland corresponding to Bradford's "History of Plymouth Plantation" or Governor Winthrop's "Journal." The present set of documents arranged in chronological sequence has a distinct advantage over a single narrative in showing New Netherland and its events from various angles of inspection.

Among the authors of the narratives are commercial agents and travelers, a physician and a province secretary, Dutch ministers and Jesuit missionaries, de Laet, the eager collector of whatever was printed in various countries respecting America, and the redoubtable Governor Peter Stuyvesant himself, who last of all contributes a report on the surrender of New Netherland, dated 16th of October, 1665. The collection is not altogether so inharmonious or incongruous as might be expected from the diversity of style and topics of the contributions. A facile pen under the guidance of a judicial temperament might, with the materials here furnished, weave a very readable and sufficiently accurate story of New York as a Dutch colony. Doubtless this is the purpose the editor had in view in issuing the compilation. Catholics will be pleased to see several papers of Father Isaac Jogues, the Jesuit missionary put to death by the Mohawks, reproduced in this volume. There is his letter to Father Charles Lalemant, Superior of the Jesuits in Canada, covering the journey from the Iroquois village to the Dutch settlement, and a portion of the narrative which Father Jogues dictated to Father Buteux, in which the saintly man gives an account of his sufferings in his hiding-place near Rensselaerswyck, his reception in Manhattan and return to France. Place is also given to the brief description of New Amsterdam which, under the title of *Novum Belgium*, Father Jogues wrote at Three Rivers, Canada, with hands crippled by the cruel usage of the Mohawks. The original manuscript, which was discovered in 1843, is preserved in the archives of St. Mary's College, Montreal. The French original was printed for the first time in 1852, in an appendix to Father Martin's translation of Bressani's "*Breve Relatione*." All these documents of Father Jogues are of course to be had in Reuben Thwaite's superb edition of the *Jesuit Relations*, but it is a great convenience to find them side by side in the present collection of early New York documents. In a notice of these, "*Narratives of New Netherlands*" one recalls the admirable work of William Harper Bennett, "*Catholic Footsteps in Old New York*," reviewed in the first number of *AMERICA*, where the visits of the missionaries Le Moyne, Bressani and Jogues to New Amsterdam are succinctly and graphically narrated. The work of the publishers is well done.

E. S.

Hardy Plants for Cottage Gardens. By HELEN R. ALBEE. New York: Henry Holt & Co. Price, \$1.60 net.

It is hard to find an acceptable substitute for gardening—real gardening, we mean, with a few simple tools, a variety of favorite flowers, a wobbly watering-pot, and a predisposition to sunburn and crick in the back. The feeble shut-in and the malefactor condemned to penal servitude in a sky-scraper may linger fondly over a Boston fern, a blazing amaryllis and a pot of musk, but that is not gardening any more than shoeing flies is gunning. Yet, with Mrs. Albee's delightful book before us, we have so followed step by step the wonderful transformation of an abandoned corner of a homestead into a landscape artist's masterpiece, that we have sympathized with her over her failures and have felt a personal pleasure while rejoicing with her over her triumphs.

This book is not for the learned botanist. It is for the flower-loving mortal who has the pluck and perseverance to grapple with unfavorable conditions and win in the unequal contest. We are introduced to hardy plants—annuals, perennials, creepers, climbers, shrubs—and their peculiar merits or shortcomings are duly set forth. There isn't a word about those delicate exotics which are convalescent for a short part of the year and spend the rest of it in the hospital. Color of bloom, time of flowering, cultural directions, real pictures of fine specimens, seem to beckon to us from the printed page.

Glancing out through a forest of chimneys, we sigh as we say, "O, for a week in that garden!" * * *

Francis de Sales; A Study of the Gentle Saint. By LOUISE M. STACKPOOLE-KENNY. New York: Benziger Brothers.

A hyphenated name always suggests to us the child's reason for putting a hyphen in bird-cage: "for the bird to perch on;" but the author's simple, unaffected style and the winsome charm of her narrative allayed our prejudices. She evidently found a congenial subject in the gentle St. Francis, and she did well to bring out the human side of his character. As she paints him he is not too sweet or good to be human nature's daily food. Readers of every class and rank can learn a practical lesson from almost every chapter. Even those of a romantic turn of mind will find themselves in a congenial atmosphere; indeed it takes a lady biographer to do full justice to the varied accomplishments of Francis in his younger days, but the finer accomplishments of later life are pictured with even subtler charm.

His father intended him for the world and directed his education accordingly. He could fence with skill and dance with grace and play the gentleman, but beneath the gay garb of a cavalier he wore the hair shirt of a saint. His father opposed his vocation to the ecclesiastical state, but his mother's extraordinary piety eventually triumphed, thus giving another proof that priests, as a rule, owe their vocation to the piety of their mothers.

Those who are inclined to be pessimistic and are evermore looking at the dark side of things, will learn a profitable lesson from the life of St. Francis. Those who pin their faith to the "big stick" on all occasions will read with surprise of the bloodless victories wrought by the gentle Saint of Geneva. Those whose religion contains more sighs than rapture, more tears than smiles, will learn from the present biography, that it ill becomes Christians to go whining and repining on their way heavenward: "Only demons and bad men should be sad."

Francis de Sales had a strong sense of humor which served as a basis for his sunny character. When he had weakened his health by austerity in his early years and felt that his end was not far off, he willed his body to the medical students for dissecting purposes, and he gave three reasons for so doing, which sound not a little humorous: First, to prevent the students from stealing the body; second, to prevent his own family from prosecuting the thieves; and, third, that what was useless in life might be useful in death.

This "Study of the gentle saint" makes it clear that Francis' humility did him great injustice. It is a skilful and pleasing anatomy of his soul and character which should prove equally helpful to patient and physician.

P. C.

How Americans are Governed in Nation, State and City. By CRITTENDEN MARRIOTT. New York and London: Harper Brothers.

Young America has reason to be grateful to the author for having opened up for him a mine of solid information with no hint at "dry as dust" teaching. Bright and crisp in its wording, it is also up to date in its matter, for such questions as Conservation, Prohibition, Female Suffrage, Trusts, and Election of Senators by Popular Vote receive due attention. The familiar practice of suggesting "search questions" or "brain teasers" at the end of each chapter is followed with good effect. Some of them might well "tease" the brains of those who have long been out of school.

The intelligent voter, of whom we hear so much, ought to have a knowledge of our government and of his own responsibility, for great questions of public policy will soon reach him for final settlement at the polls.

Cardinal Mercier's Conferences to his Seminarists, at Mechlin, in 1907. Translated from the French by J. M. O'KAVANAGH. New York, Cincinnati, Chicago: Benziger Bros. \$1.50.

It would be impertinent for us to pass any criticism upon a book which the Holy Father has deigned to approve in an autograph letter. We therefore simply transcribe this: "It gives me the greatest pleasure to accept the dedication of the Conferences which Your Eminence has given to the clerics of Mechlin, and to add, if possible, greater authority to the instructions and exhortations which the good clerics will regard as specially addressed to them by the Vicar of Christ himself."

We may, however, say a word of commendation of the translator, who has done his work conscientiously and well.

Boy. Por el Padre LUIS COLOMA, S.J., de la Real Academia Española. Madrid: Admón. de Razón y Fe, Plaza de Santo Domingo, 14. Precio, 3,50 ptas.

Father Coloma has delighted a whole generation of Spaniards. A profound student of human kind, in his analysis of character his pen is like the anatomist's scalpel. A choleric father of high rank, a spirited son, a scheming stepmother, some true friends and some great rogues are conducted through a variety of exciting incidents to a satisfactory closing chapter. Those who are blessed with a knowledge of Spanish will follow with quickening pulse and eager eye the varying fortunes of the young hero, Boy, until the felon's cell is deprived of its prospective victim and his proud family name is cleared of a foul charge.

BOOKS RECEIVED

The Reconstruction of the English Church. By Roland G. Usher, Ph.D. Two Volumes. New York: D. Appleton & Co. Net \$6.00.

What Pictures to See in Europe in One Summer. By Lorinda M. Bryant. New York: The John Lane Co. Net, postpaid, \$1.65.

The History of Religions. Lectures on the Hebrew Bible, by Rev. G. S. Hitchcock; **The Greek Testament,** by C. C. Martindale, S.J.; **The Early Church,** by C. Lattey, S.J.; **St. Augustine,** by C. C. Martindale, S.J.; **Gregory VII,** by Dr. Adrian Fortescue; **Aquinas,** by the Very Rev. Vincent McNabb, O.P.; **The Council of Trent,** by the Very Rev. Mgr. C. J. Cronin, D.D., and **The Modern Papacy,** Edited by Joseph Rickaby, S.J. St. Louis: B. Herder. Net 60 cents.

Simple Catechism Lessons. By Dom Lambert Nolle, O.S.B. St. Louis: B. Herder. Net \$1.00.

Pamphlets.

Are Our Prayers Heard? By Joseph Egger, S.J. St. Louis: B. Herder. Net 15 cents.

Towards the Altar. Papers on Vocations to the Priesthood. By the Rev. J. M. Lelen. St. Louis: B. Herder. Net 15 cents.

Towards the Eternal Priesthood. A Treatise on the Divine Call. By the Rev. J. M. Lelen. St. Louis: B. Herder. Net 15 cents.

Autorität und Subjektivismus. Von Dr. Alois Wurm. New York: Frederick Pustet & Co. Net 20 cents.

LITERARY NOTES

Besides solid and well written articles on up-to-date questions, the *Revue Augustinienne*, published monthly at Louvain, has always a rich sheaf of book notices. "Les Jesuites," by A. Boehmer, the latest contribution to the Colin historical library of Paris, is reviewed with keen discrimination. The keynote is found in the preface of M. Monod, French Academician, who has no sympathy for the Jesuits, but "cannot refuse them his admiration." The Society has been so far decried rather than judged, so that a kindly moderation on the part of free-thinkers and Protestants is now a duty of equity. The main vice of the Order is that "with its hierarchical regime and authoritative dogma, it is the most logical and radical expression of Catholicity," a censure which the reviewer rightly thinks the Jesuits will not deem offensive. It seems the book is written with method and judgment, and, in spite of the hostile view-point, with impartiality. Calumnies and fictions receive peremptory treatment, and an honest attempt is made to set forth the truth in just proportion. In its magazine notices nearly three closely-written pages are given to AMERICA, the largest space given to a single review. It has an excellent summary of our exposure of the Anglican claims of the Bishop of Fond du Lac, of the article on Haeckel and the philosophy of Prof. James. We are gratified to find in its close scrutiny that it views us with an eye as friendly as it is observant.

To advance in every way the interests of our Catholic schools and more especially in order to render the Department of Education in the highest degree serviceable, the Catholic University has under consideration a proposal to publish a Review which shall deal with the various problems and aspects of education from a Catholic point of view. The contents of each issue will include the more important movements in education, a discussion of current topics, articles on the history of education, school management and special methods, and a critical account of the most recent literature on the subject. In the selection of material, special attention will be given to the needs of Catholic teachers. The Review will aim to assist them by showing the connection between principle and practice, by bringing to their attention each improvement in method and by offering them standards of criticism which will enable them to discover what is of real value in the various educational theories and movements of our age. The list of writers will include our foremost Catholic educators in universities and colleges, as well as contributors who are actually engaged in school work along elementary and secondary lines. It is hoped

that by such an exchange of views the spirit of cooperation will be strengthened and the result will be mutual benefit.

The Review will appear in ten issues yearly, of eighty pages each, and the annual subscription will be three dollars.

To *Borinquen*, the wideawake Catholic monthly of San Juan, Porto Rico, we are indebted for the following:

"Father Garaud was a master in the ministry of the divine word and an indefatigable champion against error. A few days before his death, which occurred in August, 1908, he pronounced these thrilling words before a distinguished and numerous audience of teachers:

"There is a being, the sweetest and frailest of all, that is hated by the evil spirits that prowl about us—that being is the child. In himself the child is nothing, yet he is destined to be all. The child is the future. He is the family, society, the Church, heaven. And as God knows that the child is the beginning of everything, He has given him three guardian angels to instruct and form him, viz.: the mother, the teacher, and the priest. In times past, the Christian mother, the Christian teacher and the priest worked united in the formation of the future man, the candidate for heaven. But in this age of ours the powers inimical to God and man have also united their efforts in order to take possession of the child. The first step was to wean him away from his mother by compulsory education. Later he was taken away from the Christian teacher by the establishment of Godless education, and though it has not been possible to take him away from the priest, they earnestly endeavor to neutralize his salutary influence. Let us take heed. The priest's work must be grounded upon the work of the mother and the teacher. If these assume an attitude of indifference, his work amounts to naught. It is for this reason that God in His fatherly love for men calls you all to the sublime and honorable vocation of teaching."

A new edition of "Under the Sanctuary Lamp," by the Rev. J. H. O'Rourke, S.J., editor of the *Messenger of the Sacred Heart*, is now going through the press. This edition will bring the number of copies of this excellent little volume up to 14,000.

Rev. Frederick Zwierlein, professor of Church History at St. Bernard's Seminary, Rochester, N. Y., has received the degree of doctor of history "summa cum laude" from the University of Louvain, Belgium. As his thesis he presented the "Religious History of New Netherlands."

EDUCATION

The seventh annual convention of the Catholic Educational Association was held on July 5, 6, 7 and 8, at Detroit, Michigan.

An evidence of the cordial approbation of this movement by the Holy See was the presence at the convention of its official representative in the United States, His Excellency, the Most Rev. Diomedeo Falconio, D.D., Apostolic Delegate.

At the first general session of the meeting a paper on "The Pastor and Education" was read by Mgr. Shahan, who said, in part:

One of our most important aims is the thorough co-ordination of our Catholic institutions, and to accomplish this it is necessary to understand how each educational factor is related to all the rest and how its influence is or may be exerted. The pastor as head of the parochial school and as the authoritative guide of his people, is deeply concerned with all the phases of education. He lays the foundation upon which the college builds, and the manner of that building affects in turn the work of religion. By his official position the pastor is enabled to arouse and maintain the interest of the people in the entire system of Catholic education and to secure for it their loyal support. His own experience in organizing his school renders him familiar with the problems which confront this association. The splendid success which he has obtained by energy, patience and zeal, places us under deep obligations of gratitude; and at the same time encourages us in the hope that we may have the aid of his valuable co-operation.

To secure the needed adjustment of the parochial school to the work of college and university, it is essential that the same principles be accepted by all, and that, with due allowance for each phase of education, the same methods be applied. The effort should be not to overload the school with a multitude of subjects and courses, but rather to make the teaching of each subject a real preparation for subsequent work. But if this object is worth striving for, it is certainly desirable that there should be a constant exchange of views between the pastor and all the other members of our association.

The multiplicity of tendencies, movements and methods obliges us to choose, and for a wise choice we need a standard. This, so far as the essentials are concerned, we find in the teaching of Christ and His Church. The soundest psychological laws, tested by centuries of experience, are observed in our Catholic practice and worship. Not only in the pulpit but also in every liturgical action, the pastor makes use of the very methods which, because they are the best, ought to be applied to the teaching

of every subject. Education, we claim, must be permeated by religion; and the one sure means of validating this claim is the application of the same methods all the way through. From this point of view, it is readily seen that the pastor is, in the literal sense of the word, an educator. What we ask of him is not to enter a new field nor to adopt a new policy, but to give this association the benefit of his experience, his influence and his earnest co-operation for the ends that are of vital consequence to him as they are to us, to the cause of religion no less than to the furthering of our educational work.

The Catholic Educational Congress held in Buenos Aires, May 25-June 2, as one of the features of the celebration of the centenary of Argentine independence, brought together a representative gathering of Catholic teachers in every branch of education. Among those who read papers were the Rev. Santiago O'Farrell, D.D., the Rev. Ramón Ruiz Amado, S.J., of Madrid, Spain, Señor Darío Urzúa, member of the Chilean House of Deputies, Mgr. Duprat, of the Catholic University of Buenos Aires, and two ladies, Señora Eva Canel and Señora Celia Lapalma de Emery.

Dr. Grass, of Buenos Aires, speaking from personal knowledge gathered in the poorer quarters of the capital, insisted eloquently upon better care for the religious and moral training of neglected and abandoned children, who were so often made familiar with vice before knowing its name. The great problem of juvenile delinquency is up for solution in Argentina. Señor de Garzón Maceda, who has filled several executive and legislative offices, said that the greatest criminals were rarely illiterate, but that they had commonly received little or no religious or moral instruction. "Where the light of religion is extinguished, the lurid glare of the anarchist's torch will shed its baneful ray."

There is something to be said in favor of the latest regulation made by Mrs. Young, City Superintendent of schools in Chicago: "Write any way you please, but write legibly and fast." No doubt this departure from system and method in school drill will meet much sharp criticism, but the popular Chicago Superintendent is growing accustomed to criticism. This attempt to abolish what was certainly an abuse in elementary school training will, however, win her wide appreciation no matter how her coworkers regard it. "It has been the practice," says the *Chicago Tribune*, "to change every few years the penmanship in the public schools from slant to vertical and from vertical back to slant again, with its attendant extra cost of copy books and the confusion of the pupils. As a

matter of fact, the merchant, the factory, and the firms the boys and girls may have to write for when they go to work, do not give a rap for vertical or slant. What is wanted is legibility and speed, and the clerk may hold his pen like a dagger, a club, in right hand or left, so long as what he writes can easily be read."

ECONOMICS

The great fire of San Francisco which followed the earthquake of April 18, 1906, was due to the cutting off of the water supply through the breaking of the mains. A new water system is now being constructed for the fire department. Formerly this department had to depend on water brought from the general supply twenty-five miles away: now the water for extinguishing fires is to be pumped from artesian wells within the city to three special reservoirs. Of these the largest, overlooking at a height of 775 feet the greater part of the business quarters will contain 10 million gallons. The others, for the special protection of the residence quarters, will contain a million gallons each, and will have an elevation of 490 and 329 feet respectively. Moreover, there are to be two salt water pumping stations at the northern and southern extremities of the city, and the eastern front is to be protected by two fireboats, which will be able to connect with the mains at any of the piers. To preclude as far as possible the breaking of the mains by earthquake, a flexible joint for the pipes has been devised to replace the ordinary rigid one.

So far the new system is designed along progressive lines. But there is to be introduced into it a reversion to primitive methods. When San Francisco was young the water for the fire department was stored in tanks below the surface at the intersections of the streets. As it grew older it was seized with the longing to be up-to-date, and the tank system was abandoned for direct communication with the mains. Thirty years or so intervened between this change and the great fire; the old firemen passed away, and a new generation, knowing nothing about the tanks took their place. But the tanks remained in many places, it had not been thought worth while to take them out; and when the sewers were being reconstructed after the earthquake they were found in the very quarters where the fire first broke out, in many instances, full of water. The chiefs of the department, therefore, were horrified to see that while they had been vainly trying to check the flames with dribblets of water coaxed from the broken mains, there had been beneath their feet a forgotten supply which might have saved the city. Experience is the mother of prudence, and one hundred such tanks, each containing

75,000 gallons, now form part of the system of protection from fire in San Francisco.

There is a moral in this. The new ways are not always the better ways. The old ways are not the worse merely because they are old.

SOCIOLOGY

The permanent organization of the Bureau of Laymen's Retreats in the Middle West was effected on June 29, the meeting taking place in St. Louis University Alumni Hall, when a constitution was adopted, a permanent staff of officers elected, and a discussion held of the general plan of the work of the organization. The primary object of the Bureau is the fostering and promoting Retreats for the laity. The following were the officers elected: Honorary President, Very Rev. John Pierre Frieden, S.J., President St. Louis University; acting President, George W. Wilson; Secretary, Henry Preuss; and Treasurer, Thomas F. Imbs; Spiritual Director, Rev. William Sommerhauser, S.J.

Before the opening of the business of the evening, an explanation of the meaning of a Retreat and a brief survey of the work accomplished through its agency in various parts of Europe and America was given by a member of the Society of Jesus interested in the undertaking. It was shown how, since the modern introduction of the Layman's Retreat, to help to the solution of the great social and moral problems of life, the work has taken by storm, as it were, the hearts of all who have come under its beneficent influence. As a result, it was pointed out, there are to-day in existence about one hundred houses exclusively set apart the year round for such Retreats or Spiritual Exercises for the benefit of men of all classes and conditions of life, besides the very numerous places where Retreat courses can be given at certain seasons of the year. Accordingly, the number of men who have passed through the Layman's Retreat and thus renewed themselves in body and spirit, already runs up into the hundreds of thousands.

Among encouragements and recommendations of Retreat work for the laity, the Most Rev. Archbishop Glennon wrote as follows:—"The movement making for the Layman's Retreat has my special good wishes. Those of our laity who band themselves together for a few days' Retreat, will gain many blessings thereby. They will come out of it with a clearer vision, a holier ambition, and an added strength of soul and body. I hope the movement will be quite successful." The address of the Secretary of the Bureau of Laymen's Retreats is 4163 Hartford Street, St. Louis.

The United States Department of Agriculture has grown in half a century

from a modest beginning to an institution with over 11,000 employees and an annual income from Congress of \$15,000,000. There are a dozen bureaus ranging in expenditure from \$60,000 to \$4,000,000. Nearly 3,000 of its employees are scientists, the rest being administrative officers, clerks and helpers in various capacities.

A Woman's Suffrage Bill, allowing a parliamentary vote to women who possess the municipal or County Council franchise, was introduced in the House of Commons, June 14. On June 21, Mr. Asquith, the Prime Minister, received, contrary to his previous custom, a deputation from the National Union of Women's Suffrage societies. His reply was conciliatory but indefinite.

The Belfast and Dublin Corporations are engaged in the improvement of a number of unhealthy areas by the removal of unsanitary houses and the construction of new streets and dwellings in their place. The new buildings now under construction in Belfast will accommodate over 4,000 persons, and the provisions made for the poorer districts in Dublin are on a still larger scale.

From statistics recently published in France, the annual consumption of tobacco per individual in various countries is placed as follows: Holland, 7.5 lbs.; United States, 4.66 lbs.; Canada, 3.5 lbs.; Belgium, 3.4 lbs.; Germany, 3.3 lbs.; Austria, 3 lbs.; Norway, 2.9 lbs.; France, 2.5 lbs.; Spain, 1.3 lbs. In France, where the sale of tobacco is a government monopoly, the net profits amounted in one year to \$77,400,000.

A scheme for developing the port of Galway and establishing a line of steamers between that city and America, has been accepted by the Galway Harbor commissioners. Four companies of large financial resources are behind the enterprise. It is also proposed to run a line of ferryboats between Kingston and Holyhead capable of transporting railroad trains, conveying passengers to England without a change of cars. It is calculated that this would mean a gain of from twenty-four to forty hours for American mail and passenger service.

Consul-General Griffith of London reports an increase in British exports for the first four months of 1910, of \$89,000,000, and an increase of imports of \$95,000,000. The total exports amounted to \$662,000,000, and the imports to \$1,093,000,000.

Merchants in the South are rapidly developing rural telephone lines so as to increase their trade among the rural population. In certain sections they have made large contributions to aid the farmers in building their lines and the farmers seem also to have awakened to the saving value of telephone communication.

The diamond fields of Germany's southwestern African colony have become very profitable to the government. The average production is \$45,000 carats a month, and of this 80 per cent. is turned over to the government by the operating syndicates.

ECCLESIASTICAL ITEMS

Archbishop O'Connell, of Boston, has erected in Holy Cross Cemetery to the memory of his four predecessors in the see a beautiful Celtic cross. It is of granite, sixteen feet high, and modeled by William Reardon, of Quincy, Mass., after the famous Cross of Tara, one of the most perfect and elaborate examples of Irish ecclesiastical art extant. On the pedestal is this inscription: "Sacred to the memory of the Archbishops and Bishops of Boston. Pray for the Repose of their Souls." The cross stands in the Bishop's plot in the cemetery, where the priests and religious of the diocese are buried.

* * *

There was an immense gathering at South Bethlehem, Penn., on July 4, when Bishop Prendergast dedicated the new church, school and convent for the Magyar congregation of St. John Capistran. Besides English, sermons were delivered in the open air from specially erected pulpits, in German, Italian, Polish, Lithuanian and Hungarian.

* * *

Catholic Poles all over the United States are preparing for a mammoth celebration of the 500th anniversary of the defeat of the Teutonic Knights by the Poles. A field Mass will be celebrated at Grant City, Staten Island, N. Y., on July 24, at which Bishop Rhode, of Chicago, will officiate, and it is expected 25,000 Poles will be present. In Philadelphia, the Mass will be celebrated on July 18, in Central Park. Music will be supplied by the united choirs of the Polish churches, and the uniformed societies will parade. Celebrations will also take place in Buffalo, Chicago, Detroit, Milwaukee and other Polish centres. The Teutonic Knights were a German military-religious order and were admitted to Poland for the purpose of protecting the frontier against the Lithuanians. They soon began hostilities against the Poles themselves, and in 1331, with King John of Bohemia, overran the country. But in 1410 they were crushed.

at the battles of Grunwald and Tannenberg, losing 40,000 men. This victory checked the flow of Teutons to the East for 300 years.

* * *

Cablegrams received at the Apostolic Delegation, Washington, from Lima, state that the Rev. Dr. Charles W. Currier has declined the nomination to the bishopric in the Philippines recently offered him by the Pope. He is now on his way to Mexico, to attend the International Congress of Americanists to be held there, and at which he will represent the Smithsonian Institution and the Catholic University of America.

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Very Rev. Michael Murray, Superior General of the Redemptorists arrived here on July 5 from Rome, to visit the houses of the Congregation in America. Father Murray, who was elected to his office last year, is the first Irishman and the first English-speaking member of the Congregation to attain that distinction. Previous to his election he had been Provincial in Ireland, and was instrumental in sending out a number of Redemptorists to work on the missions in the Philippines.

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Leipzig, the famous university city of the Kingdom of Saxony, recently celebrated the second centenary of its only Catholic parish and the sixtieth anniversary of its pastor. The society of Catholic students of the university took a prominent part in the church services, and the Catholic King of Saxony and several members of his family sent their congratulations. But the magistrate of the city refused to participate in any way, on account of the animosity stirred up against the latest papal encyclical. To commemorate the day it was resolved to found a second parish in the city.

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Bishop Haid, of Belmont Abbey, North Carolina, has received word from Rome that the abbey has been raised to the rank of an "abbatia nullius," or of independent jurisdiction, the highest honor that can be given to it. The venerable prelate will celebrate his silver jubilee in October, and the canonical erection of the abbey to its new distinction will then be made.

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Lately a member of the Polish nobility, Count Orlowski, published a pamphlet in which he called attention to the pitiful financial condition of the Catholic seminaries in Poland and Russia. The Russian government has confiscated church property to such an extent that the yearly revenue from it amounts to ten million roubles, a rouble being approximately fifty cents. Half a million are needed for the most crying needs of the seminaries, yet hardly eighty thousand are received. The salary of the presidents of these institutions ranges

from 150 to 500 roubles. Seventy-five roubles would suffice for the maintenance of a seminarian. The bishops have to appeal to the charitable, but owing to the lack of funds many necessary branches are not taught. In some provinces the Catholics pay heavy taxes for the support of the "orthodox" clergy.

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Many, if asked the question, would probably say that New York is the largest Catholic city proportionately in the United States, but the official figures of the recent census show that Fall River occupies the place of honor with 86.5 per cent.; San Francisco comes next with 81.1 per cent.; New Orleans is third with 79.7 per cent.; New York fourth with 76.9 per cent.; Providence fifth with 76.5 per cent.; St. Louis sixth with 69 per cent.; Boston seventh with 68.7 per cent.; Chicago eighth with 68.2 per cent., and Philadelphia ninth with 51.8 per cent.

* * *

The Irish Orangemen have been exploiting Titus Oates' "Jesuit Oath" in support of the King's coronation Oath. A Rev. Mr. Moffat, their Grand Master in Dublin, recited at a public meeting "the Oath taken by the Jesuits," renouncing allegiance to heretical states and rulers, obedience to their inferior magistrates, etc. Father Delany, S.J., wrote exposing the myth and added: "I challenge him to repeat the statement about myself or any other Irish Jesuit by name, and we shall without delay give him an opportunity of proving his statements in the public courts." The challenge has not been accepted.

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The Reverend Henry W. Cleary, D.D., editor of the *New Zealand Tablet*, has been appointed by the Holy Father Bishop of Auckland, New Zealand. Dr. Cleary was born in County Wexford, Ireland, about fifty years ago, and received his early education at St. Peter's College, Wexford. Entering the Papal College of St. Apollinaris, Rome, he won the Doctor's Degree with high honors, and returned to his native diocese of Ferns. Owing to failing health he went with Bishop Moore, in 1888, to Ballarat, Victoria, where he labored with great success and wrote, among other works, "The History of Orangeism," the classical work on the subject. At the request of Bishop Verdon, of Dunedin, he entered that diocese ten years ago to assume the editorship of the *New Zealand Tablet*. He has made it one of the most influential and ablest organs of Catholicity in Australasia. Last year he was deputed by the third Catholic Congress of Australia, Cardinal Moran presiding, to take measures towards safeguarding Catholic interests against the slander of anti-Catholic lec-

turers and false cable reports on Catholic questions. For this purpose he traveled through Australia, South America and the United States, establishing numerous agencies by which slanders could be promptly refuted by cable from all parts of the world. While absent on this work he was elected and appointed Bishop of Auckland. Besides the History of Orangeism he has also written "An Impeached Nation," "Catholic Marriages," "The Church and the World," and "Secular versus Religious Education."

PULPIT, PRESS AND PLATFORM

The views of a Japanese Buddhist on the state of the religion of 28,000,000 of his fellow subjects are summarized in the *Japan Mail*, which praises the earnestness and thoroughness with which the writer discusses the question.

"Religion in this country is sadly in need of reform," he says. "It has ceased to be a power for good. It is maintained merely as a harmless kind of custom. We have two great religions here, Christianity and Buddhism, but neither of them is in a satisfactory state. The sects belonging to each form of faith war against each other, the result being great perplexity in the minds of ordinary people as to what is worthy of acceptance. Government interference with either of these religions is, of course, out of the question, but the Japanese people certainly may reasonably expect that both Buddhism and Christianity should take steps to render their influence on the lives of men and women more powerful than it is now. I will now proceed to indicate what kind of reforms I think are most called for, and I will begin with Buddhism, which since it has been taught here for more than a thousand years may be said to be a Japanese religion. Now, whatever power Buddhism may have had under the Tokugawa rule, in this Meiji era it has fallen into a pitiable state of helplessness. Do the majority of Buddhists realize this? Certainly not. And in the case of those who believe that something ought to be done to rekindle the dying embers of the faith, there is displayed a total lack of the energy and determination requisite for the conduct of efficient reform. The party calling itself the New Buddhists, though they have their literary organ and do a certain amount of public speaking, have really accomplished next to nothing towards setting the Buddhist house in order.

"(1) *Buddhism needs a new set of priests.* The influence of religion is so closely bound up with the character of its chief propagators that it is quite impossible for it to make any headway when these

men are characterless. Of course, among our Buddhist priests some are much better than others, but it cannot be said that anything like a great man exists among them. In the case of the majority of the priests in knowledge they are quite behind the age. There are young men belonging to the sect who have received a university education, but they are too few in number to influence the rank and file of the priesthood. In morality the priests are as much behind the age as in knowledge. One doubts whether in this respect they are not worse to-day than they were forty years ago. There was a time when priests were almost universally respected by society for their high moral qualities; but to-day they are despised, and their misdeeds frequently form the subjects of newspaper paragraphs. And when it comes to work, they are altogether surpassed by Christians, who make up for their paucity in number by increased diligence.

"(2) *The Buddhists must give up idolatry.* There may have been a time when people's minds were in such an undeveloped state that visible objects of worship had to be set before them in order to get them to worship at all. But there is so much general enlightenment to-day that idolatry ought to be abandoned. Of course, those who wish to retain the practice can marshal all sorts of arguments in its favor. Bowing before the image of Shaka Muni or of that of any other great man out of respect for his character is to be commended. Beyond that nobody should be encouraged to go. The number of idols found in some temples is ridiculous. Of the amount of sacredness with which they are regarded we can judge, since they are habitually secretly offered for sale by the priests. Foreign museums have numerous idols which have been purchased from priests in this country. Degenerate priests who sell idols and buy *sake*, or who spend money procured by the sale of images on prostitutes abound. A Buddhist image is only regarded as a curio by most people to-day. Its sacredness has gone, and so from a religious point of view there is no longer any valid reason for its retention. However stupid a man may be, he ought to perceive that images which are offered for sale by the hundred in curio shops can no longer have any spiritual value as objects of worship. Many of our temples have long since been turned into museums to which people interested in art resort, and which are largely dependent for their maintenance on the charges made to visitors. So the images that once were deemed sacred have lost all their sanctity."

SCIENCE

In its issue of June 16 *Nature* prints the discourse delivered by Percival Lowell at the Royal Institution, on April 18, concerning his method of photographing faint planetary details such as the canals of Mars. He gives several essential requisites for success. The first is the very best definition or distinctness of image. This cannot be obtained from a reflector, and even in a refractor the aperture may be diaphragmed down with advantage. The second is to monochromatize the image by suitable color screen. The third is to work under the best atmospheric conditions, and to take many photographs with as short an exposure as possible. He says that the irregularities due to the grain of the plate must not be attributed to the images, and that the observer's eye must be specially trained to the work. His original photographic images of Mars are only five millimeters or one-fifth of an inch in diameter, and have already been enlarged forty fold in the telescope. They are then enlarged again to make lantern slides, and show well on the screen.

The same issue of *Nature* gives a communication from R. T. A. Innes, director of the Transvaal Observatory, who says that comets' tails are formed by a repulsive force issuing from the sun, that the earth also repels the tail, and hence that the passage of the earth through the tail of a comet at any time is an impossibility.

In the *Astrophysical Journal* for June, Peter Lebedew treats of the "Pressure of Light on Gases," and gives the details of experiments which prove that light waves really do exert a measurable repulsive force upon gases under atmospheric pressure, and while "the numerical values found cannot be directly applied to the excessively rare gases of comets' tails, they give, however, an experimental basis for the further development of the physical theories of comets' tails first propounded by Kepler."

Father Chevalier, of the Zô-Sè Observatory, Zi-ka-wei, near Shanghai, China, in using a 15.7 inch twin photographic and visual equatorial upon the sun during the time of the transit of Halley's comet before it, says in a special publication of the Observatory that he could not detect the least evidence of the presence of the comet.

WILLIAM F. RIGGE, E.J.

The study of the behavior of iron when alloyed with metals other than those which directly enter into combination with the iron shows the following interesting facts. In the presence of antimony the mechanical strength of the iron is tellingly lessened

and, at times, rendered absolutely worthless. The magnetic properties are enhanced by the addition, in moderate quantities, of arsenic, while the resistance to the electrical flow through the ore is increased. Bismuth, when added in greater proportions than arsenic, produces effects quite akin to the last named metal.

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From the *Comptes rendus* we learn that several tons of uranium residue yielded two milligrams of a substance which contained 0.1 milligram of polonium. Also that helium, of fair purity, was isolated from the gases evolved by a solution of polonium under a high vacuum, in a quartz tube, due to X rays emitted by this element. Polonium is extremely active in radiations, produces intense phosphorescence in a screen of zinc sulphide, and according to theory is the last radio-active term in the radium series. Its period of half transformation is 143 days, just about one fifty three hundredth time that of radium itself.

* * *

Prof. Leonard Hill, a London physician, claims to have demonstrated that a healthy heart practically nullifies the forces of gravity on the blood pressure of the body. The pressure when taken at the vessels of the neck of a healthy man reads up to 120 millimeters, whereas the reading in the vessels of the lowest part of the leg was 190 millimeters. This increase, he says, is directly attributable to the force of gravity. Theoretically, with the subject inverted, the readings should alternate. Such was not the case. For whereas there was a fall of 50 millimeters in the leg pressure there was no corresponding rise in the vessels of the neck. The professor concludes that the healthy heart has power to adapt itself to any position and yet keep the blood pressure in the important parts of the body normal.

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The behavior of crystals of the same substance when used in detecting electromagnetic disturbances is far from being uniform. In general it would appear that, to obtain the greatest efficiency, the contact between the crystals employed should be slight. Experiments indicate that of all contact detectors hitherto employed, silicon is the most reliable.

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The French method, known as the Nodon-Brottonnean process, of rapidly seasoning wood is credited with much success. The timber, immersed in a trough of water, containing ten per cent of borax, five of resin, and a trace of carbonate of soda, is placed in contact with a sheet of lead connected with the positive pole of a dynamo. A similar sheet joined to the negative pole is rested on the exposed surface of the wood. The passing of the electric current through the timber seems to draw

off all the sap of the wood whilst the borax and resin replace it. A few hours drying completes the seasoning.

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Henceforth all stations and vessels fitted with wireless telegraph apparatus and within a radius of three thousand miles of France may receive time signals dispatched from the Eiffel Tower. The system installed in the Tower is an automatic one, and a Morse sign is set into space first at midnight, then two minutes after midnight, and finally four minutes after midnight. The time transmitted is Paris time. Thus observers will be enabled to ascertain the errors of their chronometers.

* * *

Observations of geologists and laboratory tests, says Dr. A. Brun, seem to indicate that the prevailing opinion that volcanic eruptions are due to the sudden generation of enormous volumes of water vapor is entirely without foundation. Lava, he adds, when raised to the temperature of fusion (1,600 to 2,250 degrees F.), evolves gases so rapidly that it expands to twenty times its volume. The principal gases given off are chlorine, hydrochloric acid, sulphur di-oxide, carbon mon-oxide and di-oxide. The calculated values of their pressures at the moment of evolution is 175 tons to the square inch. This pressure is far in excess of what is required to effect the most violent eruptions. The water vapor phenomena associated with volcanic disturbances, Brun declares to be a subsidiary effect, due to the surface or underground waters.

F. TONDORF, S.J.

LETTERS TO THE EDITOR

SOUTHERN WAR CHAPLAINS.

In an article, "Some Catholic Chaplains," printed in the issue of AMERICA for June 18, mention was made of the fact that in a record of his experience of eighteen months as a prisoner-of-war in Southern prisons a Union soldier stated that "the churches of all denominations except one solitary Catholic priest, Father Hamilton, ignored us as wholly as they would dumb beasts. Father Hamilton was the only religious minister that I ever knew to come into the prison at Andersonville."

An interested and courteous Summit, N. J., subscriber of AMERICA draws attention to a pamphlet recently published by the Connecticut Association of Ex-Prisoners of War, and edited by George K. Robbins of Waterbury, who went to the front as a member of Company K, 16th Connecticut Infantry, the "Plymouth Pilgrims." This pamphlet reproduces and preserves for history a most interesting war-time diary kept by the Very Rev. Henry J. Clavreul, the

present venerable and esteemed Vicar-General of the Diocese of St. Augustine, Fla., some extracts from which are of very special bearing on the subject of Civil War chaplains.

Father Clavreul, in July, 1864, went from Savannah to help the venerable Father Whelan, who had been ministering to the 30,000 Federal prisoners at Andersonville since the previous March. He remained there from July 15 to August 20, when he was taken ill and was forced to return to Savannah. On September 24, however, he was sufficiently recovered to resume his zealous work among the 10,000 prisoners who had a few days before been brought to Savannah from Andersonville.

During this service Father Clavreul kept his diary, and noted in it, day after day, the names of 427 Union prisoners whose dying moments he soothed with the Last Sacraments of the Church. The list ends with this entry: "November 24—Heard confessions of 72 Irishmen—names unknown." In his list he adds the place of nativity to each name, and it is of special interest to find that 195 of these 427 soldiers were Irish and 55 Germans.

The shocking story of the horrors of Andersonville has been told so often that it need not be recalled here even in the meagre details that Father Clavreul's diary records. Speaking of his visits to the prison-camp at Fort Boggs, near Savannah, where small-pox had broken out, he says:

"As at Andersonville, the priest was the only clergyman to attend the victims of the dread disease."

"Towards the end of July, 1864, Bishop Verot [of Savannah, Ga.], with his Vicar-General, Father Dufau, came to Andersonville. During their stay of two days they shared with us in our work attending to the dying. In the Annals of the Propagation of the Faith, there is an article written by the Bishop about his visit to the Federal prisoners, stating that he had sent there two priests, without, however, mentioning their names."

"Our life at Andersonville was uneventful. After a restless night spent in our hut on bunks, and a hurried breakfast, five o'clock found us every morning at the entrance of the stockade, where we remained the whole long day till sundown, with one hour of recess at midday."

"Amidst sufferings which the pen cannot describe, I do not remember having heard either curses or imprecations on the part of the prisoners. They seemed to think themselves the victims of circumstances forced on the authorities at Washington, who, for fear the war might

be prolonged, would not listen to an exchange; no less than the Confederates themselves. The crowded condition of the place in which they were confined, the food insufficient and loathsome, their clothing in rags, their exposure to the weather, the suffering which all this entailed rarely elicited from them a word of anger. They seemed to look upon their misfortunes as a visitation from the Almighty. To this may be ascribed the success of our spiritual ministrations not only with the Catholics, but with men of the various denominations and those who professed none.

"They saw, besides, that the two priests ever in their midst were the only clergymen who had volunteered to them their services."

Father Clavreul's diary, therefore, confirms the statement that the prisoners-of-war at Andersonville found spiritual advice and consolation offered to them only by Catholic priests, and it also adds several more names to the list of those priests whose heroic charity and zeal for souls entitle them to the admiration and honor of the present generation.

ANTI-CHRISTIAN EDUCATION.

To the Editor of AMERICA:

You say in your editorial on "Religion in School Training," in the current number of your excellent paper: "A vigorous defense of religious training has become the purpose of a splendidly organized Religious Educational Association, whose membership is made up almost entirely of non-Catholics." Now it seems to me that the hands of those members would be much strengthened if they could be convinced themselves, and could convince the American people that the banishment of religion from the public schools had been effected by the secret plottings of a comparatively few infidels, who had conspired for the purpose some eighty years ago. We are now reaping the cockle which the enemy then sowed over the field of the Master of the household.

It cannot harm and may do much good in this connection, if you will publish the account given of that plotting by one who for a while was himself engaged in it, and who, after his conversion, published a clear statement of it all, Orestes A. Brownson.

Of course his works are accessible to all who wish to consult them; but it is most likely that few persons now in public life know of the matter to which he testifies. It occurs in a speech delivered by him on June 29, 1853, and is republished in the nineteenth volume of his complete works, page 442.

C. C.

Chicago, June 19.